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pore her sickness g, with exemplary divine will; conare which must ng friends, and the reality, and the

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Foreign Missionary Intelligence.

THE JEWS.

tunate woman ap-leng any injury. Less of eight hours, it wife, who is now her 94th year. TRACT FROM MR. THELWALL'S JOUR-NAL IN HOLLAND.

dnesday, July 3. I called his morning upthe Rev. Mr. G. and I hope to have opportuni-Souther acquaintance with him. He is a fextraordinary zeal and talents, and gave chaccounts of the Jews here, as shewed his attention had been directed to the subject. are here about ninety-five Jewish families, their temporal condition is much better than ost other places; for of that number, between nty and eighty families may be considered as circumstances of comfort and respectabigenerally they bear the character of honnd integrity in all their dealings. Many of are shopkeepers, which I have not observed or great extent elsewhere, (except in secondicles and the like, in which they, in variplaces in Holland, as in London, carry on a al of traffic, which naturally is not very able;) here, however, they are mercers, ets, linen-drapers, &c. and their shops, as far have observed, have every appearance of pliness and order. Some of them show marks beraity of sentiment, and of a disposition to uiry, and a few of them attend the Reformed thes here pretty often, insomuch that Mr. G. made it a rule, always to preach upon Old tament subjects in the evenings during the wininexpectation that some of them will attend; on the same account, giving sometimes a parhar turn to his discourses. Nevertheless, he erres that they are very suspicious, and it is a difficult to draw them into conversation upeligious subjects. I found, however, that with his zeal and intelligence on the subject, Mr. was too much disposed to give up all the deisllews as utterly helpless-an idea very preent among our real Christians, but against ich, lalways feel myself called upon to pro-; as not consistent with either reason or chari-It is drawing a line on account of mere opinwhereas it is evident, that whatever specuopinions men may entertain, whether downatheism, or strict Calvinism, the actuating

sciples in all unconverted men are much the e, "As in water face answereth to face, so heart of man to man." In all, "the carnal at is enmity against God," and (excepting NS. ev. John Venn, M.
ols. in two. First
dition \$6. (The eand there a few acts and seasons of unmean-and superstitious devotion) the cause and te-Reviewed in the page 26, and vol. of the life in all is practical atheism, till a die influence enlightens the understanding and ews the heart. I do not mean to say that par-ONS. SIONS, Religious, plar opinions do not afford, on the one hand, prable opportunities, and on the other, oppose m the pen of A: idable difficulties to the reception of the Gos--but to urge, (what seems to be too much foren,) that they do not make the grand and estal distinctions. The great and real diffe-e (in comparison of which, all others must be BOOKS. LIAMS, the COMnor's and Cattle ng.) is between the natural man and the spi--fourth edition, (1 Cor. ii. 14, 15, with which the whole of

A. (1 Cor. ii. 14, 15, with which the whole of hand the preceding chapter may be compar-Therefore, whatever a man thinks, whatev-believes or disbelieves,—I am principally ings. By a Linnew method of cribed; together emed with a more important question—Is he sewed in the spirit of his mind," or is he not? ith the word of God in my hand, I am conted in reason to fear that he is not, I know what I would desire for him, it is not in any an power to bestow, but putting myself as a ing instrument into God's hand, and waiting william Coboel.

being a Plain,
Husbandry, dence with the more; together with
atize on the manButler, A.M.

Society for pro-Him with earnest prayer for the influences of pint: I must observe whether the peculiar of the man, if they oppose difficulties in ects, do not in one or other also, offer lies for addressing him, (which will almost the case, though of course we need a wisdom to direct our judgment in the line ng to be adopted) in such a manner as, divine blessing, is most calculated to leart. For myself, (as I have mention-Fruit Trees, and

> NNESS IN CHRISTIAN INSTRUCTION. evening, I sent for the Jewish soldier, B. with whom I had spoken when I was here but who, from some mistake, and from vanstances, had not yet called upon any isters. This he explained naturally at in a way which showed that he needeal of stirring up, and of constant atto keep alive the serious impressions of ears susceptible, so long as any one with him. He complained of the diffiinderstanding the sermons which are reached in the churches-and I could gain, (what I had often seen before,) titis to preach level to the underof the multitude: nor do I know in what surmount this difficulty, and preach to the mass of our hearers, except by ur Lard, in the continual use of paralar illustrations. I attempted this ith Van L. and read to him in Dutch, of the Prodigal Son, and then endeaspound it to him briefly: he seemed to t tolerably well, and to be somewhat t; but I found it no easy matter to exf in a foreign language to a person toant of the subject on which I had to

before) I should feel much less at a loss

ng a deistical, than a Talmudistical

CT OF A LETTER FROM MR. J. P.

GOLDBERG.

Dresden, July 15, 1922. ice, a Jew, who for several years has ana, as teacher of the French and ges, and is not unacquainted with by my instruction, more confirmed in on of its truth. I went with him thro' e of promises in the Old Testament, the Messiah, and on comparing them rson, the life, the doctrine, and the its of Jesus of Nazareth, as described Pestament; we found them all fulfilin the most complete and the most ner: and now this Jew is very desir-eived by baptism into the Christian lewish girl, now a servant of a truly y, who has a longing desire after being member of the body of Christ, atinstructions. But beyond all my has pleased the Lord to bless my glory of his name at Leipzig.many thousands of Jews, from te of the world, Mr. Smith and myself hity of witnessing the Spirit of life to these dry bones, and to convince hat the greater part of the Jews enterto just and sound notions with regard and its relation to Christianity and are ready to give up the old iah who is yet to come. Through y of your Society, many of them New Testament and other which means their superstitious

zeal has been cooled, their hostility and prejudi- was I surprised to see before me a kind looking ces against Christianity have been overcome, and they themselves prepared for joining the church of tenance marked with humility; he may be fifty Christ. Jews of that description liked to converse with me, to have their intellect and their heart more enlightened by the instructions and therefore very glad to see you every day in my explanations I was enabled to give them. Even house. Many other Jews crowded round me, and in such among them, who pretended a strong attachment to the Talmud, it clearly appeared, on conversing with them, that they fought their last battle, as they found no real comfort in their Tal- I perceive that the Jews of this place marry very mud; and I could freely treat with them the early. grand question, Whether Jesus of Nazareth be the true Messiah? In the house of a Christian manufacturer, where we had deposited our books, or in the inn, the Jews used to assemble in order to ask for an explanation of some passage for to make their objections. When one opposed, the others listened in silence, and were pleased with what I stated to them of the unsearchable riches of the love of God, of Jesus, & of his gospel. Two Jews well versed in the Talmud, who had been charged by the other Jews with the business of disputing with me, were not a little troublesome to me, especially during the first conversations, before they were brought to feel the hammer of the law. For the Talmudists entertain the pernicious opinion, that every verse in the sacred books may be explained in more than one sense. These different senses amount, according to some rabbins, to forty-nine; nay, Rabbi Menahem writes, 'The law may be explained in seventy senses, & yet each of them is true and just.' This absurdity is stated by many other rabbins, who even go so far as to affirm, that these seventy explanations may diametrically contradict each other, and yet all he true and divine. Hence it will be clear, how difficult it is to explain the prophecies to Talmudists, who are addicted to such a corrupted system of explanation; unless you have convinced them from the Talmud itself, how much it abounds in abominations and blasphemies, and of course does not deserve the least credit. By adopting this measure, through the powerful assistance of the Almighty, I have always succeeded in blunting all their arrows, to give them such a view of the Holy Scriptures, and to place the foundations of our holy faith in such a light, that the result of our disputations was uniformly this, to put them to silence. It was, during my intercourse with them, my principal endeavour to stir them up to attention, and to bring them to a sense of their lost condition, and their want of a Saviour. For, let the Jew be ever so well convinced of the strength of our arguments in favor of Christianity, his heart will remain cold and unconverted, until you have brought him to a sense of his state of condemnation, the terrible judgment of God, and the awful eternity, to which he is nearer and nearer approaching every day .-

they have gladly purchased the New Testament and other useful books. Mr. Smith and myself have sold many Hebrew and Jewish German New Testaments; and the tracts were generally received with gratitude. Also after our departure, our Christian friend, in whose house our books had been deposited, has sold many of them, and transmitted the money to Mr. Smith. Praised be the Lord for the abundant blessings, with which my visit at Leipzig has been attended. O my works of our hands, &c." I showed to him Ps. Lord! who am I, that thou hast condescended to li. 10. "Create, &c." He was struck by the make me an instrument of thy mercy knowest all things; and thou knowest also, that I am a mere nothing, and therefore bound to give all honour and glory to thee. Sanctify me now by thy Spirit, for thy service, and may he be my guide and support through life! For the benefit of those Jews who are strongly attached to the Talmud, and consider it as a vine oral law, it would be very desirable if a work could be put into their hands, by which they might be thoroughly convinced of the absurd, abo-German, which I accidentally have met with. The title is, 'Abomination of Destruction of the

It was this method I followed in my conversations

with the Jews, and which, I trust, by the Lord's

blessing, has been the means of bringing several

among them to serious reflections. My words

made such an impression on them, as to give me

a hope, that ere long they will be brought into the arms of the divine Redeemer; especially as

minable, and blasphemous doctrines contained in it. Such I have found to be a work written in New Jerusalem by the Jewish Talmud, by Frederic Wilhelm, Lecturer of Divinity in the university at Rinteln, Cassel, 1671.' Small 8 vo. 159 pages. The author was a Jewish convert, and an enlightened Christian. The original text of the Talmud is printed in Latin characters on one, and the German translation on the opposite page. But if the Committee should think fit to cause a new

edition to be published, I should propose the ori-ginal text to be printed as in the Talmud, but the German translation which ought to be improved according to the present state of purity of the language, in Hebrew characters.

EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

Jerusalem, April 5, 1822. March 20, 1822. Abraham, the son of Reuben called on me, and said that he did, during my absence, wait a long time for me in my room, and looked at the books, and he perceived on this occasion, that I am in the possession of the New Testament translated in the Hebrew, of which he must tell me, that no Jew will ever read it, because it speaks of Jesus Christ-bnt he himself in one of those extraordinary Jews, who do not fear the attacks of Christians, and he is disposed even to argue with me, for he has already silenced a Christian this very day by one single text of Dan-iel. I replied, that I should be glad if he would be so kind to show me that text of Daniel.

Abraham. Look at Dan. xii. 11, 72. I. This passage does not speak of the first arrival of the Messiah, and of his suffering, for those times are spoken of in Daniel, ix. 26. Isa. liii. but that text you cited, speaks of the destruction of

Abraham. Why should we transgress the law whilst the Talmud assures us that the souls of all men who are living at the present time, and all the souls of future ages, have been upon moun Sinai when Moses received the law, in order that

nobody might have an excuse.

1. I do not believe in the Talmud, I believe in the Torah, for the Torah of Moses is truth, the pro-

phets are truth, and the Lord is truth. March 26, 1822. I have already when at Malta, Alexandria, and Cairo, heard often the name of Rabbi Mendel Ben Baruch, the chief Rabbi of the Polish Jews residing at Jerusalem, who is generally acknowledged even by the Spanish Jews, as the greatest divine of this present age. He is considered the greatest Baal Kabbala and Hasid. Rabbi Solomon, his disciple, told me of him, when at Cairo, that Rabbi Mendel is able to preach about every word of the Torah longer than three hours, and every one present seems to be struck with astonishment. Rabbi Mendel was the disciple of the celebrated Elia Wilna. Abraham, the son of David, entered my room, and told me that Rabbi Mendel wishes to see me, and at the same time, that there is a great possibility of conversing with him on the subject of Christianity. I went immediately to him, and how much

years of age. He excused himself for sending for me, by saying, I never go out, and I should be among others, a young Jew fourteen years of age who had been already married two years. I addressed myself to Rabbi Mendel, and said to him,

Rabbi Mendel. " As arrows in the hand of a mighty man, so are children of the youth." Ps.

I. Your observation is very good. I have heard that you have been a disciple of Rabbi Elia Wilna, (the remembrance of the just is a blessing) I told him then of the history of the Jews composed by Mrs. Hannah Adams. I asked him whether he has heard of Jonathan Eubesliuz, (upon whom may there be peace). I told him that Jonathan Eubeslinz had too much sense to believe in the impostor Shabatai Zebi. I observed that the Christians in England, are very liberally-minded, that Rabbi Crool and David Levi wrote against Christianity, and the Christians, such as the Rev. Thomas Scott, and Mr. Cunningham, have answered with meeknes and candour. He offered to read Hebrew with me every day, and to converse with me on the subject of religion. I was rejoiced at this offer and offered him some little money for assistance, but he firmly declined it, and said to me, that his relations in Polonia send him as mych as he wants, and he does not want riches. I went then with some Jews to the college of the Polish Jews, where I met with, 1, Rabbi Isaac Ben Solomon; 2, Rabbi Hirsh Ben Zarah; 3, Rabbi Joseph Ben Wolf; all these are Jews who came from Poland to die in the land of Israel, Rabbi Hirsh Ben Zarah observed, that it is not pleasant now to live in Palestine, but it is pleasant to die in this land, and all of us here have come to die in the land of Israel. The young Rabbi Isaac Ben Solomon, called after this on me in the convent, and desired to converse with me about religion. I called on Rabbi Solomon Ben Menahem; he lent me a littleHebrew book, composed by Rabbi Nenasse Ben Israel. Rabbi Solomon observed, that he was reasonable in all things.

condition of the Jews. Abraham Ben David and Wolff, the Jew from Poland, a book binder, are now diligently reading the New Testament, and Abraham seems to be convinced of the truth. Rabbi Isaac Ben Solomon argued with me to-day several hours, and confessed that he is not able to encounter my arguments. Abraham's mother wished to see me, she wept when I talked with her about confidence in God, and hope in his salvation.

He wishes much to converse with me as soon as

the Easter days shall have taken place. That

little book of Manasse Ben Israel, contains travels

through the world, for the purpose of seeing the

March 28, 1822. Rabbi Mendel sent for me. took with me the Journal, and read to him the contents of the conversation with him, he told me that I had remembered all he said most exactly. He has published some works of his master Rabbi

I talked with him about the conversion of the heart. Rabbi Mendel answered, it is enough when our works are good, we are justified when we read the Talmud day and night: he cited as a proof, Psalm xc. 17, "And establish theu the works of our hands, &c." I showed to him Ps. types of the great sacrifice of the Messiah, Jesus our Lord! I spoke with him of the righteousness of the Messiah, and desired him to explain to me Isaiah liii.

Almost all the disciples of Rabbi Mendel called on me in the afternoon, and read in the New Testament longer than an hour. Whilst they were reading, Abraham, the son of Jeremiah, called on me, a young Rabbi sixteen years of age, but already four years married. The other called him a holy child on account of his never having seen the land of the strangers, for he was born at Jerusalem. Isaac Ben Solomon observed that those who are born at Jerusalem, enjoy great privileges, for as soon as one sinneth, the Lord punhim immediately with sickness, in order that he may not wish to punish him in the future world. I shewed to them Malachi i. 8. and Matt.

Friday March 29. Rabbi Mendel continued to say, "I have confessed it before Jews, and I tell it likewise freely to you, that there shall be a happy time for the Jews, when the Messiah shall ar ive, for the poor Jews will no longer tear their clothes for sorrow, and the walls of Jerusalem shall be built again, but I confess sincerely that these promises would not induce me to pray so ardently that the Messiah may come, for it is well that the poor Jews should serve the Lord even in affliction. but one promise is given to us, and on account of that promise, Israel ought to pray, and on account of which I pray that the Messiah may soon come. and that promise is, that the glory of the Lore shall be revealed!"

Joseph, the son of Sachariah, (Joseph Smaria) one of the principal rabbies of the Spanish Jews, Rabbi Abraham Ben Reuben, and Rabbi MoseSe-

cot, entered my room. I can make nothing of Rab. Abra. Ben Reuben for the answer he gives me is this, " My own soul and the souls of all the Jews, stood upon mount Sinai on the day that God gave the law by Moses, I cannot, therefore, deviate from that law." Rabbi Joseph Ben Sachariah read the New Testament

whilst he was in my room. March 30, 1822. Called on Rabbi Joseph Be Wolf, a gentleman eighty years of age. He tried to weaken my faith by reading with me in More Nebuhim, composed by RabbiMoses BenMaimon.

HYMNS FROM THE LITURGY OF THE CARAITE JEWS. Cantor. On account of the palace which is laid

People. We sit down alone and weep.

Cantor. On account of the temple which is de troyed. People. We sit down alone and weep. Cantor. On account of the walls which are

pulled down. People. We sit down alone and weep. Can. On account of our majesty which is gone People. We sit down alone and weep. Cantar. On account of our great men who have

een cast down. People. We sit down alone and weep. Cantor. On account of the precious stone which are burned. We sit down alone and weep. People.

Cantor. On account of the priests who have stumbled. We sit down alone and weep. People.

On account of our kings who have des-We sit down alone and weep.

Another Hymn. Can. We beseech thee, have mercy upon Sion People. Gather the children of Jerusalem. Cantor. Make haste, the Redeemer of Sion.

People. Speak to the heart of Jerusalem. Can. May beauty and majesty surround Sion. People. And turn with thy mercy to Jerusalem. Cantor. Remember the shame of Sion. Peo. Make new again the ruins of Jerusalem.

Cantor. May the royal government shine again Peo. Comfort those who mourn at Jerusalem.

Can. May joy and gladness be found upon Sion. Peo. A branch shall spring forth at Jerusalem.

### Domestic Missionary Intelligence.

From the American Missionary Register. INDIAN DEPUTATION.

The reader will doubtless recollect, that a number of chiefs and warriors from various Indian tribes living near the Missouri and its tributary streams, visited N. York about twelve or thirteen months since. Some account of their visit and of their interview with the Board of Managers of the United Foreign Missionary Society, was published in the Register in January last. On the return of the chiefs to the city of Washington, Col. M'Kenney, Superintendent of Indian trade, invited them to a council in behalf of our Board. He conducted them to the Lancaster School and the Orphan Asylum of that city, where the process of male and female instruction was exhibited and explained; and addressed them at some length on the importance of schools for their children, and of instruction in the arts and habits of civilized life for themselves and their people. He told them that the Society they had seen in New-York, would soon send a Commissioner to visit their country, and that if they and their people would consent, good men and women would afterwards be sent to instruct them and their children; and concluded by advising them to receive the Commissioner as their friend, and to listen to his talk.

Agreeably to the promise thus made on the part of the Board, the tribes then represented, were visited in the course of last Summer. Several of the tribes were anxious to have their children instructed; and a scite was selected for a Missionary establishment, which will be occupied as soon as the funds of the Board will justify the measure. The Journal of the Commissioner will probably be given in our next, and will be read with interest.

In the mean time, perhaps the reader will be gratified with the perusal of Col. M'Kenney's Address to the Deputation while at Washington, and the answers returned by several of the chiefs.

COL. M'KENNEY'S ADDRESS. Brothers, I am glad to see you. The Red Skins are my brothers. I am your friend. I shake

hands with you. , It pleased the Great Spirit to point his finger towards the rising sun. You have been guided by it. You left your country from beyond the great Mississippi. You crossed mountains and rivers, and at last arrived at the city of Washington, where you saw the wigwam of your great father, the President of the United States. You

have seen your great father, and he has shaken hands with you. He is the friend of the Red The finger of the Great Spirit pointed yet farther towards the rising sun. You followed it. You saw great cities, many ships, and much people. You never saw so many White Skins before. You saw them in Baltimore, in Philadel-

phia and in New-York-but you saw but few of -, I am glad you have seen all this, and will tell you presently why I am glad.

Where the great cities now stand, the Red Skins once had their wigwams. All was woods-there were deer and beavers, and bears, and wolves. But now they are all gone. Only a few squirrels and a few birds are seen.

-, Suppose the White Skins had no learned a great many things? Suppose they had known nothing but how to kill deer, and spear the beaver, and shoot bears-what would they live on now?—they would starve.

Your country has much game in it now

but at a good many moons hence the game will be gone. You will be gone too. Like the tree that falls down and rots, and has no feeling in it, so will your bodies be; but your children will be alive. -, You love your children. You are sor-

ry when they are hungry. You are sorry when they are naked. You are sorry whon they are sick and when they die. You love your children as well as the White Skins love theirs. -, It is time to begin to show your child

ren how to do when the game is gone. You must teach them to make corn, and to raise animals like the White Skins, and to build houses. Then when the game is gone they will do well. -, The White Skins hold out their hand

to the Red Skins. They say, we will teach your children. Listen to what they say to you. When your children are hungry they will help to feed them-when naked, to clothe them-when sick, to nurse them-and will do all they can to save

\_\_\_\_\_, It was for this the great Spirit pointed you towards the rising sun. He wanted to show you what you have seen. But he expected you would open your eyes and see, and your ears and

. Listen to my talk. I want your children to be good, and to be happy. I want them to live in peace and not kill one another. I want them to have good houses like the White Skins, and good food and good clothes. -, How can your children have all these

things if the White Skins do not teach them? \_\_\_\_, At St. Louis, there are two good men who are going into your country to hold talks with you. They are your friends. They are my Bro-thers. They wish the Red Skins to permit them to fix on a place in their country, where good White Skins will go to teach your children how to live like the White Skins-to show you how to make more corn, and how to build houses, and to make up your clothes, and how to preserve your food and cook it, so that when the game is gone

your children may not starve.

\_\_\_\_\_\_, It will take a great many moons to teach your children all this. But you must be patient, and help the White Skins, and your children

will be happy.

When your children learn all this, they will be like the trees that are large and beautiful.

whose leaves are always green. , I will go with you and show you the children of the White Skins, how they are learning. When you see for yourselves, I will talk

[The Chiefs were then conducted to the Lancas-ter School and the Orphan Asylum, when Col. M'-

Kenney proceeded as follows:]

Brothers, You have seen. Is it not good to have children taught how to sew, and read and write, and do what you saw the children of the White Skins do?

The good men at St. Louis, are going to your country to ask you to allow your children

to be taught in the same way. You must shake hands with them, and be their friends, and protect them, and get all your children to go, as soon as these good men, and other good men who will follow after them are ready to take them.

Listen to my talk. You are cheated by the White Skins. If you had been taught, you could not be cheated. If you let your children be taught, they will be wise like the White Skins. knew what the White Skins are willing to teach you, you would always have something to eat. You are naked sometimes, and your wigwams let in the rain, and snow, and wind. Listen to the White Skins, and they will teach you how to clothe yourselves, and build houses to keep you warm.

the Great Spirit pointed his finger towards the rising sun. He expects you to profit by your journey, and by what you have seen and heard.

Major O'Fallon is your father in your You must love him. He is your friend, When the good White Skins go into your country to teach your children, he will lead them to you, and council with you.

you. I am your friend. I wish you well. I wish you may find all your friends at home well, and in peace. I wish the sun and the moon may shine

upon you, and light up your journey.

Remember my words. The Great Spirit knows I am your friend. I put my name and my seal to this talk. If you ever see them on any other piece of paper, you will know they are from your friend. I shake hands with you.

[To this address, the following answers were returned : ]-

GRAND PAWNEE CHIEF. My Brother, I have heard your words. I am

It appears you want to take pity on us. The Great Spirit permitted you to make that talk.

-, I will not forget your words. They are in my heart. I will hold them there. , When I get home I will tell what you say, to my friends and relations. I will talk to

, I have been to see your great cities, with my father, and am come back thus far. -, I travelled with my father, expecting to hear great men's words, and I listen to what

they say to me. . I am glad to hear what you promise. If it can be done, I wish my children to learn to write

and read like your children. \_\_\_\_, I see all the people, I see not any in want. That is the reason I want my people to

-, When I get home and tell my people all this, their hearts will be glad, and they will want to learn.

WRITE PLUME, -Of the Kansas Tribe. Brother-I have listened to your talk. I am glad I heard it.

My Father (referring to Major O'Fallon) has been talking to me a long time, that is the reason I listen.

\_\_\_\_, I have heard a long time about all these good things. But I have not seen tham

heard with pleasure. I am glad. This is good talk, but I want to see done what you promise. I fear. You say we must learn to plough, and do like the white skins. I fear you will not learn us.
All you have said, I have got in my heart. I hold it like as if it was shut up in my hands. I will not

. I would be glad if all can be done you talk about. We want cattle. I am afraid you will not give us cattle. If you do, we will thank

-, If you learn us nothing, we can know nothing. If you make us wise, we will be better. Perhaps you have heard talk of me.

-, I shake hands with you, and hope all you promise will be made to come to pass. PAWNEE REPUBLIC.

My Brother, I am glad at what you spoke. It appears the Great Spirit brought me here to open my eyes, to see what I now see; my ears are open

I am a poor man. There is my father, (pointing to Major O'Fallon,) who knows me.— I follow up behind. He is in light, I am in darkness. That is the reason I am poor. But I am with my father and I dont fear any thing.

\_\_\_\_\_, Long time I did not know what blanket was—no knife—no handkerchief. I had on me hard Buffaloe skin. I want you, my father and brother, to be quick and decide on what to do. I want to clothe better-I like your clothes. \_\_\_, The Great Spirit is the cause I am here.

have said all I have to say. Big Elk .- Of the Mahaw Tribe.

Brother, I have very little knowledge. I am glad at what I have heard—but I am a little afraid. \_\_\_\_, I am not alone. There is a heap of young men in my village. I am afraid to promise, lest my young men would not comply.

You see I am big body. You think

am great man. But I am not a great man. If I promised you, I should be ashamed, if I did not be true. There is my father, (pointing to Major O'-Fallon, the agent,) what he tells me I will do. \_, I will not say much: when I give my word I don't take it back.

OTTO WARRION. My Brother, I am glad I ever heard your words -it is good.

What I have heard I will take to them. I have heard your talk, and will take it home.

You say our children will be learned to write. I cannot speak of that. My brothers will hear what I have heard, and they will act. ......, I believe we are the only nation that has got ears to hear. I dent helieve other tribes have. We are a small tribe-we are not many. When I get home, I will tell what I have heard.

They will be your friends.

The Jews are now living in every part of the world, Europe, Asia, Africa and America, and some of them have planted themselves in the different West India Islands. But it is somewhat remarkable that they are far less numerous in those countries where the pure and undefiled religion of Jesus prevails, proving that the plant of unbelief cannot thrive under the shade of Calvary's Mount.

Antiquity.—However valuable ancestry may be in the eye of a man of family, it is in little estimation among farmers, if we may judge from the reply of a country lad, made to one who boasted of his aucient family. "So much the worse for

thee," said he, "every body knows the older the seed, the worse the crop."

When Milton was blind he married a shrew. The Duke of Buckingham called her a rose. I am no judge of colors, replied Milton, and it may be so, for I feel the therms dafly.

## SANDWICH ISLAND MISSION.

STATION AT WOAHOO.

Kaahoomanoo, mentioned below, was for many years the principal Queen of Tamahamaha. She is of the highest rank, in regard to birth, and has long exerted an almost unbounded influence in the Islands. Since the death of her husband, she has been a principal counsellor of the young king, Reho-reho. Her sickness has furnished the Missionaries an opportunity to approach her with more freedom and effect than they could presume upon in

The journal after noticing an interview of Messrs Bingham and Thurston with two Lascars in a mi-

serable conditon, proceeds :-Dec. 15, 1821. Not much less wretched is the highest female in this nation, who, having been ill several days, was this morning apprehended to be at the point of death. She is assiduously attended by the two Russian physicians; but with little hope of her continuing through the day. It is quite observable, that two such skilful men should be again providentially present, when so specially

16. On the evening of this day, Mr. and Mrs. Bingham visited the afflicted Kaahoomanoo, who, in her sorrows, does not forget us, but has sent us a token of her friendship to-day. She is a little better, but not out of danger. Mr. Bingham said to her, after the usual salutations, in which she appeared to be more than usually cordial, "I hope you think seriously of the Great God and our Sa-She replied, "I think more about him. since I have been sick." "Jesus Christ died fo sinners. He can make you well, if that is best; or he can take your soul to heaven, if you be lieve in him." She replied " mili" [good.] it your desire that I should engage in prayer to God for you?" "Aye, miti." Tamoree, who sat attentively by her, gave also his hearty assent. She directed, Kekeoava to see that no noise should be made by the group about the door. Dr. Kavaleff gave also his permission, and Mr. Binghan kneeled down by her couch, and commended her case to the great Physician of the soul and body, imploring his divine interposition, to make his name and his saving health known to her and to the nation. At the close, she subjoined, " miti." Hopoo then endeavored to explain to her more fully the import of the prayer. She and Tamoree made their united request, that Mr. Bingham should repeat his visits, to tell her of the Saviour. and to pray for her. Mr. Bingham proposed to Tamoree, that he should teach her. He said he had told her some things about God, and that he was willing to tell her what he himself understood. Krimakoo manifested his continued kindness, by promising us a hog: and Kekeoava manifested th same, by proposing to send again to the school a boy, who had for some time been absent. These interviews make us love the precious souls of the heathen more. We have had no interview with Kaahoomanoo more interesting. We hope it may be followed with a blessing, and that this sickness may not be unto death, but for the glory of God. Prayers for the sick Queen.

17. This morning it was proposed, that special united prayer should be offered for the rulers, and particularly for Kaahoomanoo, that her sickness might be removed, and, at the same time, so sanctified to her, and to the people, that Jesus and his salvation might thereby be made more fully known to them. This evening, Mr. and Mrs. B. visited her sick bed again, accompanied by Honooree; found he more comfortable; grateful for our attentions; and agreeably lodged in a pleasant, well-finished chamber of a small two-story house, built and sold to her by American traders. She was attended by Tamorer, Krimakoo, yang Ta-mahamaha, Ohea, (one of the wives of the late king,) the eldest wife of the young king, Messrs. Kayaleff, Marin, and others. As Mr. B. entered the room, Ohea said, "There is the kakoana-poole, (the master or leader of divine service,) I hope we shall hear him pray. While entering into such conversation with Kaahoomanoo as her case seemed to require; he reminded her of the great sufferings and cruel death, which Jesus underwent, that sinners might be saved; and that He is exalted to heaven, where he waits to show mercy to all who believe in him. As Mr. B. rose to take leave, Kaahoomanoo requested him to pray with her before he went away; and she required the company to suspend their conversation. There was a profound silence, which we seldom witness among them. The season was solemn and interesting, while a minister of Christ, and a representative of his Church, kneeled down by the couch of the afflicted queen, at her special request, beseeching God to send light and health to her soul. The young Prince Kou-e-teo-oa-lee.

18. The young prince Kou-e-teo-oo-lee, having been absent some time, was present last evening at the interview with Kaahoomanoo, and behaved with pleasing propriety. At our proposal, he expressed a willingness to resume his studies. Today, he made us a family visit, attended by his little train, composed of a number of adults and a number of boys of about his own age. The latter he sometimes disciplines as a little training band. We showed him all the apartments of the house presented him a little book containing the ten commandments, illustrated with elegant cuts; gave him some instruction and advice, endeavoring, if possible, to interest him in favor of the objects of the mission, with the hope that this heir of earthly power and distinction may early avail himself of the proffered advantages of an acquaintance with the glorified Prince of Peace. This evening the visit to Kaahoomanoo was repeated. Ohea said. Kaahoomanoo thinks God will do what he pleases-and that he will make ber rise up."

The subject of extending our operations and opening another school, has been agitated to-day, feeling anxious to attempt more than we are ac complishing on our present plan.

Civilities of Commodore Vassilieff.

At 10 o'clock, Mr. Bingham went on board hi Russian Majesty's ship Otkritic, as he had before proposed; was present at divine service, it being their Sabbath, and they being ready to depart on the morrow. The aged priest, their chaplain, over whose head had passed the snowy blasts o seventy-four winters, read the service, in the formulas of the Greek church, while the ship's com pany stood, and bowed, and kneeled, and crossed themselves with him; and occasionally one of the number chapted a short strain as the priest proceeded with the reading. When a customary refreshment had been taken, at which the chaplain asked a blessing, the Commodore presented to the missionary an elegant silver medal, containing a good profile of the Emperor, and the names of the two ships under his command. The Orphan School was then proposed as an object, which it was thought the Russian gentlemen would be pleased to patronize; and William Beals was introduced them as one of the orphans in a course of educa-The Commodore said he was about to as In what way he could be serviceable to us; and as the subscription paper was read, signified his hearty approbation of the plan, and engaged, for himself and his officers to make a donation. On leaving the ship, Mr. Bingham, in company with Mr. Boyle, called on Kaahoomanoo, where the continued treatment of her case.

30. This morning, just before the Russian ships left this place for St. Petersburg, the Commodore the proposed donation, accompanied by the

following letter, written in the Russian language,

His Imp. Maj. Ship, Otkritie, Dec. 19, O. S. 1821. DEAR SIR .- I heartily thank you for the oppor tunity given me, and the officers under my con mand, to be sharers in promoting the busin this Christian mission. The collection of seven gol den ducats, and eighty-six Spanish dollars, I take the liberty of sending with this letter, of which you will make use as you think proper. Please to receive our most sincere wishes, that your good intention, and the glorious design in which you are engaged, may be greatly prospered.

Rev. Mr. Bingham. MICHAEL VASSILIEFF. The health of Kaahoomanoo improved, and it was proposed to her to select two orphan children, who might enjoy the benefit of the donation of the

Russian gentlemen. The missionaries bave received copies of the New-Zealand Grammar and Vocabulary, and find a striking resemblance between the larguages of the Sandwich and Society Islands; they will derive assistance from this work in settling the orthography of the language of the Owhyhean Islands.

The Printing Press was set up, December 24 Two stands for type cases were completed by Mr Chamberlain, January 5, and Mr. Loomis distributed part of a fount of types. Jan. 7, types were set up, and a few impressions of the first sheet of the Owhyhee Spelling-Book were taken-Tiamako, (Gov. Cox) was present & assisted in these operations with his own hands-several masters of vessels and others attended to witness the scene,the first of the kind ever beheld on these islands.

During the illness of Kaahoomanoo, the king and his retinue arrived from Owhyhee, to visit her. He treated the missionaries with kindness. The chiefs of the first rank were all at Hanarooah in December, and several of them wished schools established at their residence. The Orphan School flourishes. A family of small children was recently left motherless, and Mr. Bingham proposed taking several of them under his care—the father con sented; and thus probably they will be rescued from idleness, intemperance and ruin.

Alooi .- Mr. Whitney visited Woahoo in De cember and spent four days. He is pursuing his theological studies and preparing to preach. He urges the printing of school books, as being very much needed at Atooi. The mission family were in health. The range of the thermometer at the islands is from 60 to 90.

Interview with a Pagan Priest. In my evening walk, met one of the pagan priests -interrogated him respecting his old religion. He said it was all foolishness. He related a story respecting his escape from death. "At the time a reat chief died," said he, "I and another priest were accused of praying him to death. The present queen Tapoole, sent men to kill me; but I escaped, and found refuge with Tamoree's sister. She was kind to me and saved my life."

I asked him, if he ever thought he could pray ny one to death. "No," said he, "but the people

I asked him, if he knew who made the sun and moon, the land and water. He replied, "God." Who is God, and where does he live? "I don't I then told him of Jehovah, the Creator of the

neavens and the earth. He, not well understanding, asked if it was the lightning. After some other conversation, he said, "I don't know," and pleasantly bade me good night.

Mr. W. describes Reho-reho as having "a bright intellect, and a noble countenance, disfigured and drowned by intoxication."

#### CHBROKEE MISSION. BRAINERD.

Aug. 3, 1822. The father of the discontented boy, who left us some time since, came last eveuing, and this morning brought in an interpreter to talk with us. He speaks no English. The substance of his remarks was, -that he should have come sooner, but his buisness would not permit; that he had given his son a long talk, and thought he would no more be so foolish, but would be obe dient, and stay out his time contentedly; that he had himself always been glad of the coming of the missionaries, since he became acquainted with them, and understood their business; and that the people all over the nation are seeing more and more clearly the good, which results from having such teachers among them .- We believe it is no only in our presence, but also when among their own people, that many consider it an honor to have been among the first to discern the national advantages of these institutions, and that it is, by many at least, considered a mark of a weak mind not now to see it.

[The journal speaks of great encouragements to preach the Gospel through the nation; and of frequent pastoral visits made by Mr. Hoyt in the neighborhood of Brainerd. Mr. Chamberlain preaches in different places, as health and other duties will permit.]

Nor. 20. The old king, (Path-killer,) visited the mission-attended the Wednesday lecturemade a short speech to the congregation-and afterwards visited the schools-expressed much satisfaction with what he saw, and with the improvements advancing in the nation. Nov. 24. Two young men belonging to the most forward class in the school, about 20 years of age, were examined as to their hope in Christ, and admitted candidates for baptism. Several boys in the school have manifested a desire to be sent to the school in Cornwall-a desire excited probably by seeing the improvement of the young Choctawa who have lately returned home. Some of the elder Cherokees partake of the excitement, and wish their sons to be favored with higher privileges.

The family have been a good deal afflicted with sickness during the latter part of the summer .-Messrs. Hoyt and Chamberlain have been employ. ed several weeks during the fall on an agency in Tennessee, soliciting donations for the mission. Between 900 and 1000 bushels of corn were con-

Taloney .- The latest intelligence from this station is of a very encouraging nature. A spirit of inquiry on religious subjects was evidently gaining ind. Several were anxious for their salvation and a few were indulging hopes, recently enter-tained, that they had been introduced into the spiritual kingdom of God's dear Son.]

# CHOCTAW MISSION.

The Herald contains under this head a consola tory letter written by Mr. David Felsom to Mr. Kingsbury on occasion of the death of his wife. We give an extract from it-knowing that, as the editor of the Herald observes, "many will be pleased to see exactly how the good sense of a Choctaw chief, who is almost wholly self-taught, expressess itself in a foreign language."

Pigeon Roost, Sept. 23, 1822.
Dear Sir,-Yours of the 16th inst. was received with much serriness, I do not know what to say

to you that would give you some relief in the day of your affliction, I can only say in few words that I am indeed sorry, and de feel that I have lost

one of my best friends. The Choctaws who was not become acquainte with Mrs. K. do not know the great affliction has befallen on our school. But I know many of us we ought to humble for the loss of our mother and teacher. It must be more trial to you a while you have your motherless children in your arm. But we will notice one thing, We read in the Bible, this same God who has seen best to take our mo from us, did command his servant Abraham to offer his only son on the sacrifice-God did try our father Abraham, and I can only say he has tried you also-I hope this same God has seen you humble before him, and give yourself up to him to dispose of you as he sees best. And that you will go forth with more zeal in up building Zion in this land more than you ever did.—Please to receive this as coming from a person who share the sorry with you .- Your friend

DAVID FOLSOM. Rev. C. Kingsbury. Mr. Folsom has recently sent on a list of books which he wishes to obtain at his own expense for his private library. Among them are the " Encyclopedia," bound in calf, and " Scott's Family Bible," quarto, with the marginal references.

But the enemies of God will still say, " Indians cannot be converted to Christianity, nor made to appreciate the blessings of civilization."

The receipts of the American Board from De cember 13, to Jan. 12, inclusive were \$4,085, 67 in addition to which, donations to a considerable mount in clothing, &c. are acknowledged-and part of a legacy of Dr. Solomon Everest, Canton, Con. \$750.

### Domestic Religious Intellige nce. REVIVALS OF RELIGION.

An account of the late revival of religion in the first society, in Franklin, Conn .- abridged, from the N. Y. Christian Herald.

In 1799, through the great mercy of God, there was much more than usual attention to religion. The youth were especially remembered in mercy. Frequent meetings were held at the house of the pastor; who conversed and prayed, both with those who were inquiring, and those who were, apparently, rejoicing in Christ. About sixty, of all ages, were seriously awakened; but, of far the greater part it might be said, their religion was "as the morning cloud and as the early dew that passeth away." They were not ready to give up Il for Christ-one went to his farm, and another to his merchandize.

Only twenty-five obtained a hope that they had passed from death unto life, and gave such evidence of a saving change, that they were admitted to the communion of the church.

In 1809 there was another little refreshing from the presence of the Lord, and fourteen were added to the church. Those who had named the name of Christ, did not, generally, appear to take a deep interest in these seasons of revival. As a church, there was manifestly much coldness and indifference, to excite our fears that God would speedily remove his blessing from us. It was very difficult to find a brother, who, on any occasion would lead in prayer, unless in his family, and there was reason to fear, that some did not pray, even there!

In December, 1819, the pastor, in his parochial visits, found two young married women, seriously inquiring concerning their souls. They both, eventually, obtained a good hope, through grace; though only one of them was suffered, publicly to profess her faith in Christ. The other bore an nonorable testimony to the truth and excellency of his religion, during a long and distressing sickness. Her sun set in peace. Herself, her husband and her child, were all cheerfully committed into the hands of God.

About February, 1820, there was another dawn of hope. In the immediate neighbourhood of one of the deacons, there were several instances of serious esquiry. These he communicated to the pastor, with a request that an evening lecture might be preached at his house. The request was complied with—the lecture well attended and very solemn! Several lectures were attended in succession, and evidently excited an unusual in-

The Jailor's cry, " what shall I do to be saved ?" was for some time confined to this neighbourhood. However, it was not long before other neighbourhoods in all parts of the society were remembered in mercy. Additional evening meetings were opened, which apparently, proved a rich blessing. The pastor, in his sixty-eighth year, was usualy present at the extra meetings, besides visiting m house to house, and attending occasional meetings for special conversation and prayer. It was impossible always to preach. The in the religious papers, which appeared most inte-resting and instructive, and which unfolded the great fundamental and distinguishing dectrines of grace, were therefore selected and read. These were followed by such remarks and exhortations from the pastor, as the nature of the subject required. The people listened with great in-terest, and the meetings were generally crowded. Many of the brethren were ever ready to take an active part. There was now no longer a putting off from one to another. All seemed engaged heart and hand. Generally, a number prayed at every meeting. The time was constantly occupied in a serious and solemn manner, till the meet ing closed, which was usually, perhaps always, before nine o'clock. The brethren wished for or der, and kindly aided in supporting it. They had good degree of zeal; and it appeared to be zeal according to knowledge." bored abundantly, with the awakend and rejoic

ing sinner, but sought, by every argument they could use, to alarm those who were asleep in sin. There are three week-day meetings still continued; and the pastor has been enabled to resume a great share of his labour. " The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whi ther it goeth; so is every one that is born of the Spirit." The "little cloud," which was at first the "size of a man's hand," increased and spread,

and a shower fell which beautified our Zion. The subjects of this work did not all experi ence the same degree of conviction of sin; nor did they all receive the same degree of comfort. Some were distressed for a longer, others for a shorter time:—some exhibited brighter, and others fee-bler evidence of a gracious change: but all appeared to have a "new song put into their mouths even praise unto their God." In consequence of this revival, 66 have been received to the communion of the church. The doctrines, which they have professed to believe, are those called the doctrines of grace. They readily disclaimed selfrighteousness, and expressed their only hope of salvation through the merits and righteousness of Christ.

Twenty were the most ever received into the church at any one time. This, though a small number, when compared with additions to many other churches, was viewed very extraordinary here, as the like had never before been seen a

A few of those who are numbered among the subjects of this work, had for years entertained a faint hope of pardoning mercy. They now gained fresh strength and were enabled publicly to profess their faith in Christ before an ungodly world.

There were some of all ages included in this

revival; but God particularly delighted in bring-ing the young to a knowledge of his truth.

Among the subjects of the work, was a man more than fifty years old, at the head of a large

family. He had long struggled with some of the distinguishing doctrines of grace, and always lived in the neglect of family devotion. He now saw his exceeding sinfulness and danger, was le to embrace the Saviour, to rejoice in the holy sov-reignty of God, and to feel the spirit of prayer

He called his numerous family together, con fessed his fault, in so long neglecting to come with them around the family altar, and devoutly commended himself and them to the mercy of God! On this altar, incense is now daily offered to Him who delighteth that all the families of the earth should call upon his name.

This man, his wife, and three daughters, all consecrated themselves to the Lord on the same sabbath. His oldest sop and his wife, afterwards followed their example

It is worthy of particular notice, and may en courage other parents to train up their children in the nurture and admonition of the Lord, that though this man's father died when he was very young, his mother, who was an eminently pious woman, took unwearied pains to teach this, her only child, the holy scriptures. She also carefully structed him in the assembly's catechism, (which was then almost the only one in use,) watched over him with great faithfulness, directed his reading, restrained him from improper company, and set before him a pious example, to the close of her life in a good old age.

The church, by the late revival, is greatly strengthened, and the prospects of the society wear a very encouraging aspect. The Lord has not indeed, exempted us from trials; but he has removed much of evil, and given us in its stead. much of good. "If any man be in Christ, he is new creature; old things are passed away, behold all things are become new."

The praying spirit continues; and with it continue our hopes that God has yet greater blessings in store for us-that He will yet come out and make richer displays of His grace-that He will "revive his work more and more"-and, "in

wrath remember mercy.' SAMUEL NOTT, Pastor.

## NEW-YORK BETHEL UNION.

SECOND REPORT-EXTRACTS.

During the last winter, two and three prayermeetings were generally held every week, at different sailor boarding-houses. On the 6th of February, 1322, the committee who attended at Mr. B's, 275 Water-street, report that the room was filled with seamen, and a few neighbours-singing, prayer, reading the scriptures, and exhorta tions, occupied the evening.—Some appeared to feel the powerful influences of the Divine Spirit— Mr. B. seemed deeply convicted of sin, & requested some of the committee would come & converse with him about his soul, and said he would have another meeting in his house whenever the committee would attend.

Of another meeting held at Mr. Williams', 317, Water-street, the committee say: the room was filled with seamen-every one brought a solemn countenance:- Twelve seamen were present, who were to sail the next morning, and instead of spending their last night on shore in debauch and revelry, were affectionately commended to the merciful protection of God.—We seldom ever saw more order, attention and solemnity .- Three seamen attended a meeting at 65 Front-street,-They had just arrived from London. One of them had attended Bethel meetings in England, & their first enquiry on their arrival was, for similar meetings

These meetings at sailor boarding houses, which with great frankness and hospitality were opened for our accommodation, were constantly kept up, until the season returned which admitted of holding Bethel meetings on board vessels at our wharves. The first meeting this season was held on board the British brig Marshall Wellington, Captain Ayers. The meeting was well attended by seamen, and at its conclusion an affecting interview took place between a sailor and the Rev. Chauncy Lee, of Connecticut, who providentially attended, and made an appointment to meet him the next morning, to converse about the interests of his soul.

The committee who attended on board the ship Empress, Captain Sutton, say, that they had three prayers and three short addresses; all the exercises were attended with the greatest serious-God, through the instrumentality of these meetings, within a few months past) gave a simple relation of God's dealings with his soul, and in an affectionate and pathetic manner, orged his seafaring brethren to attend these meetings, by which he hoped, he had been brought to a knowledge of the truth. There were 70 or 80 seamen and citi-

zens present, and the committee much encouraged. Of a meeting held on board the Scotch brig Trafalgar, Capt. Henderson, the committee report, that probably 60 were present, about 40 of whom were seamen. To the people of God it was a season of refreshment, and to all present, apparently an hour of deep interest and solemnity. after meeting, tracts were distributed, which were most gratefully received; and the seamen, with the greatest cordiality, promised to exert all their influence to promote Bethel meetings, and persuade their shipmates to attend. The success which attends these meetings, is only a partial fulfilment of the many precious promises of the Gospel, and in accordance with what we have a right to expect. It is high time we should look and pray for greater displays of the grace of God in the salvation of seamen, than we have ever yet been permitted to witness. The signs of the times clearly demonstrate, that the set time to favor Zion is just at hand. Thanks be to God, the happy day is very near when " Holiness to the Lord shall be inscribed on every vessel, and the Bethel flag shall be the best protection of " free trade and sailor's rights," and one of the surest safeguards against piracy, plunder and death.

[Some interesting facts are here stated to have to place, Aug. 13 and 17, which were published in the Recorder of last year, page 158.]

It is not necessary to go into a more particular detail of interesting facts at present. We will merely mention, that at a meeting held at 317 Water-street, two sailors most feelingly addressed their fellow-seamen-related their experience of the goodness of God, and endeavoured to impress their minds with the importance of making religion a personal thing—the great business of their live and to begin at once.

At another meeting, a seaman rose & said a few words, which had a most solemnizing effect-and then prayed most fervently. As soon as he had finished, another sailor rose and repeated a few verses of a hymn, which was song; he also made a short address and prayed. Every individual wept—solemn silence ensued. Another sailor then said; my heart rejoices to see so many seamen here—these Bethel meetings are doing much good for seamen's souls. At one of them I was awakened to my awful situation, and now I believe I am a new creature in Christ Jesus. It is my earnest desire that you will not neglect these meetings, they may be as precious to you as they have been

Another seaman then said : I join with my ship mate in favour of the Bethel meetings. From what I know and have seen, they have been the means, in the hand of God, of convicting and converting many seamen: one was held on board of a ship. the captain, his officers, and crew were con when the captain, his officers, and crew were convicted, and became pious men, and had prayers on board ever afterwards morning and evening.

Another sailor rose and said, "If I am permitted I will sing a hymn." It was composed by a sinner converted, speaking forth in strains of a doration the love of Christ for lost sinners. At the close he prayed, confessing the sins of seamen, and pleading with God carnestly, that he would make all captains, officers, and crews, Christians—that all reserved.

sels might be made Bethels, where prayer praise would be offered up night and day a mighty God—until the whole world shall be

with his glory.

The Board have thought it properte go into detail of some of the meetings, that the prick might be informed of facts, and not rest any general assertion; and they are truly hap state, that the spiritual interests of mamer ning more and more an object of deep co not only here, but with the pious every where

# MINISTERIAL DEVOTION,

From the life of Rev. John Cotton, formerly Boston, Mass. - From the London Investigate He began the Sabbath at evening; there then performed family duty after supper, bellarger then ordinary in exposition, after shich catechised his children and servants, and turned into his study. The morning for family-worship being ended, he retired study, until the bell called him away. Upon hi return from meeting, he returned again study (the place of his labour and prayer) and his private devotion; where (having a small a his private devotion; where (having a small a past carried him up for his dinner) he continued till the tolling of the bell. The public service his ing over, he withdrew for a space to his pease tioned oratory, for his sacred addresses unto Garangon; then came down as in the forenoon; then came down, repeated sermon in the family, prayed, after supper sort psalm, and fowards bed-time betaking him again to his study, be closed the day with page Thus he spent the Sabbath continually.

In his study, he neither sat down unto, me rose from his meditations without prayer; whe his eyes were upon his book, his expectation from God. He had learned to study, because from God. He had learned to study, because had learned to pray; an able student, a son student, because unable to study without he Christ. The barrenness of his meditation at a times, yea, though his endeavor were met into upon a good matter, convinced him whence it that his heart musing upon the same subjects. nother time, his tongue became as the part ready writer. As he was not (comparation wanting in parts, learning or industry, to was more careful not to trust in them, but tofy dependence totally upon God. Herein not us unto Bradford, of whom we read, that he state kneeling. Another Syncsius, who was wonted vide his life between prayer and his book. I unto Paul, not sufficient of himself to think a thing as of himself, and professing all his sufficient. cy to be of God. But we will give ourselver as mually to prayer, and to the ministry of the we Men of labour, and men of prayer.

As any weighty cause presented itself either the church, commonwealth, or family, he was set days apart to seek the face of God in sear such were the bowels of this spiritual father, horsemen and chariots of this Israel. He mig say with Paul, he was in fastings often. His or versation upon earth, was a trading in beaver; demonstration of the praises of him who had or ed him: a practical and exemplary ministry grace unto the hearer and beholder: a temper ture of that holiness, sweetness and love, size continually gained upon the hearts of many sectators. The habitual gracious scope of his ha in his whole ministry, is not illegible in that we subscription of his at the end of all his serman! bi Domine, unto thy honor, O Lord!

### For the Boston Records. TO CHRISTIANS IN BOSTON. "Let names and sects and parties fall, And Jesus Christ be Lord of ail."

At a season like the present, it is peculially sirable that one of our Saviour's last pet should be fulfilled in his disciples here, "holde ALL may be one." The Lord is inded in the moist of us, and let us beware that we dominion away the Spirit. What would more elected do this than the want of love and unions Christians. May we forget every distincts sect or name, and unite our hearts and efforts all who love the Lord, feel that we are engra one cause, and rejoice to sacrifice all person sectarian feelings in it. May our watchmen together with the voice, and see eye to eye," that every child of God here might even now a flame of fire in his service, that there might be one stupid, careless, or indifferent, but all it ere remained yet much land t ed," that we have at least one talent, and ere hour be crying, " Lord what wilt thou have ME May we " not go abroad to see how the do.11 rival is, but to our closets," and "live in such manner that if the work should be cut short, may lay our hand on our heart, and say, I trest was not I that grieved away the Holy Spirit. I us remember that the Saviour is now in our city. keep our houses in constant readiness to rec him. He is the Prince of Peace, and probabl severe look, or a barsh word may banish him dwelling." May every Christian here prayen and solemnly ask himself, what can I do fat conversion of souls; and may we be so faith that God may give many souls in answer to a prayers and faithfulness, make all our housels thels, and every heart a temple for himself to be in. In spiritual as well as temporal concern, hand of the diligent maketh rich." Let u "n without ceasing," and plead that the Lord was revive his work with great power in the health all his children here; that each one may come to the help of the Lord, he in labors more also dant, and give him no rest till he open the winds of heaven, and pour us out a blessing that the shall not be room enough to receive it.

#### --From a Correspondent.

Can you not obtain correct information of particulars relative to the Cumberland Pres The account in the Theological Dictionary is limited—not recent enough to be satisfactor They are certainly a favoured people, and h particular information respecting them may be advantage to the Christian public.

[We should esteem it a favor to receive some member of the Denomination referred to succinct account of its rise, progress, distinguish ing doctrines or ceremonies, present state, and an facts connected with its history that might serve the general interests of Religion.—El. M.

The subject of a College at Amherst, shick been presented to the Legislature, the present against the measure. In the Senate, the application was refused, 26 to 3, and in the House Representatives, 100 to 4. - [Communicated.

MR. WILLIS, Permit me to acknowledge your valuable paper, the receipt of Forty from Ladies of my Society, to constitute the nister a Life Member of the American Edul Society. This donation, while it evinces that spect for me, exhibits their lively interest in prosperity of a society, whose prominent ob to increase the number of learned, pions. thodox ministers. John Boardmas, Paid.
West-Boylston, Jan. 27, 1823.

## New Year's Gifts.

Rev. John M. Putnam, tenders his tnowledgements to the Ladies of the Cent Society," in his Parish, for present on the morning of the 1st inst; with twell to constitute him a life member of the h land Tract Society. Mrs. Putnam, her thanks to the "Sister Society," to her at the same time, with ten dollars, tute her a life member of the Roston

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# BOSTON RECORDER.

SATURDAY, FEBRUARY 8, 1823.

United Foreign Missionary Society. The American Missionary Register for January, ntains copious extracts from the Journals of the arious stations nuder the care of the Board, from hich the following abstract is made.

Union Station .- Journal for July and August information received from Indian travellers, he missionaries feel warranted in stating, that the hibes of Tatans or Kamanches, the Kieways, the incapanoes, and the Croes, on this side the Rocky Mountains, are all large, warlike and wandering ations. On the west of the mountains, are the Amaches and the Utaws, and several other tribes, who pursue a wandering life. The Tous and Pickorles live in towns, and profess the Catholic eligion. The Navanhoes, who live 150 miles north of Santa Fe, are a large nation, rich in flocks and herds, and mines, and are extensive agricultu-ralists. The whole land, even to the shores of the Pacific, contains an immense population, and is missionary ground.

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The missionaries find more difficulty in making the nature and design of their mission understood, than they anticipated. Even Tally, who has appeared to understand and second their wishes; more than others, is sometimes made uneasy, by the false and idle rumors he hears; his son tarries with them however, and with the few other children makes proficiency.

A lodging house has been built for the Osages who visit the establishment. With this accommodation they seem well pleased. The family have been subjected to serious privations, from the failare of expected supplies, and for many weeks were obliged to live on boiled corn, as the only ambetitute for bread; the consequence has been, maired health to several of the members. Before the Journal closed, supplies were received .-Mr. Chapman and his wife, spend considerable time at the village, for the purpose of perfecting themselves in the language. A letter from this mission, dated Sept. 16, states the health of the family to be then generally good. Mr. George Requa, and Miss Cleaver, were the only persons taken off from active duties.

Great Osage Mission .- Up to the date of Oct. 12 the family continued to enjoy better health than they had reason to anticipate. Miss Comstock of the Mission, was married in October, to Mr. Wm. C. Requa, of the Union Mission. No journals later than those of which we gave an abstract in our first number of the current year, have heen secrived.

Tuscarora Mission .- The house and improve ments are nearly all finished. Mr. Crane is endeavoring to lead the church to engage in more active efforts in the cause of religion. The difficulties which have agitated the tribe, have had an unhappy effect on the interests of vital piety; but a Sabbath evening conference has been established, from which much good is anticipated. A

prayer-meeting for the church and others, also, on Wednesday evening; and arrangements have been made for a female prayer-meeting. On Saturday evening, the youth meet to improve in singing, when they are addressed by the missionary on subjects which relate to their immortal in-

Senera Mission .- Rev. Mr. Harris writes, that "the prospects of usefulness among this interesting people appear to be brightening." The Chiefe are more disposed to co-operate with the missionaη; the members of the school become more tractable and contented. From the Annual Report of this station, forwarded to Government, we select the facts that follow. The establishment is situated about 4 miles east of Buffaloe N. Y.; the individuals employed in the instruction of the Indians, are six—a clergyman, whe and one female assist-child, a teacher, his wife, and one female assistant. The buildings are, a block house, 24 feet by 26; a frame house, 24 by 44, with their appendages, and a garden, and 12 acres inclosed for an orchard and meadow.

Calaraugus Mission .- The prospects of this mission, have at times been very gloomy. The regan party are the strongest, and have made evexertion, by threatening and violence, to pretest the settlement of any missionary family a-tong them. The Christian party, however, seem to be proportionably zealous, and to rely on God baccess. They are willing to send their chilthe for instruction, to the mission-house lately thined, six or seven miles from the council. ned, six or seven miles from the council-, and it was expected the school would open nt the first of January.

The receipts of the United Foreign Missionary ety for December last, were, \$616, 67.

UNIVERSITY OF VIRGINIA. From a late Report of Mr. Jefferson, Rector of Institution, to the Legislature, the following are collected. Ten distinct houses or paare erected, containing each a lecturing with generally four other apartments for the lation of a Professor and his family—a n, &c. Six hotels for dieting the students, he necessary appendages; one hundred and amitories, sufficient each for the accomon of two students, arranged in four distinct etween the pavilions and hotels and united hem by covered ways. These buildings are diness or nearly so for occupation, and they nostly paid for. One building yet remains erected to complete the establishment—a g to contain rooms for religious worship, examinations, library and other associated es. This will cost according to estimate \$47,000, and has not been commenced for funds. It is not proposed to open the Inon till this building is completed—which not be till after three or four years. It has considered a defect in the plan of this Unithat the establishment of no Professorship hity was contemplated in it. The Rector sitors propose as a remedy for this defect, denominations of Christians shall have

We have seen it stated in several papers, that ations were provided for 2000 students. probably correct, though not agreeable to ort in the National Intelligencer, from his abstract is made.

liberty to establish their respective Theological schools on the confines of the University, so that their students may have ready and convenient access and attendance on the scientific lectures of the Institution. These schools are to be independent of the University and of each other-but the students belonging to them may participate in all the literary advantages of the University.

RELIGIOUS SUMMARY. An interesting revival has prevailed in Barnard, Vt. for several months past. 27 have joined the Congregational church; 35 more have been propounded: 175 have been received by the Methodist Society on probation, & a considerable number more are hopefully converted to God .- "Zion's Herald" states, that about fifty persons, in the judgment of charity, have recently obtained pardoning mercy, in Bristol, R. I.; 19 have joined the Methodist Society .- The Right Hon. Sir George Rose, making a donation to the Methodist Missionary Socie ty of £50, stated that it was in consideration of religious instruction given by the Methodist Missionaries to negroes on certain estates in the West-Indies." An honorable testimony to the effects of such instruction on slaves !- Bible classes composed of young men have lately been established at Philadelphia, for searching the Scriptures; questions in writing are given one evening, to which written answers are brought at the next meeting, which are then lectured upon .- Jan. 3. A Society was formed in Charleston, S. C., called the Charleston Port Society for promoting the Gospel among Seamen, by furnishing them with regular evangelical instruction on the Sabbath, and such other religious and intellectual instruction as may be practicable. The Society has a President, four Vice-Presidents, a Treasurer, Corresponding and Recording Secretaries and twenty Directors .- The Southern Intelligencer states, that the "Christian Almanack" is exciting a good degree of interest in North-Carolina; that numbers of them have been sold on the Bushy Mountains and in their immediate neighborhood. where books are exceedingly scarce, and that they are opening the eyes of the people to see what God is doing for is own glory among the nations .- Mr. E. Bacon, who was lately in this city as Agent for the General Missionary Society of the Protestant Episcopal Church, is now prosecuting the business of his Agency in Charleston, S. C .- The Marine Bible Society of Charleston, distributed 300 Bibles the last year. It was established four years ago, and since that time has dis-Society the preceding year were but \$40, 21. tributed 4000 .- Rev. Asa Blair, of Kent, Con. died at Georgetown, S. C. 13th ult. of a fever contracted in his journey through the low country of the south; whither he went with the hope of re-establishing his declining health; without the presence of one relative, he expired amid the consolations of faith .--- About eighty persons have been lately added to the Seventh Day Baptist Church in Hopkinton, R. I., the fruits of a recent revival .- We are informed on good authority, that there is a marked increase of attention to religion in Northborough and Shrewsbury in this State .- Rev. Mr. Wayland delivered the annual discourse in behalf of the Young Men's Education Society, in this city, Auxiliary to Massachusetts Baptist Education Society on Lord's day evening 26th ult., from 2 Cor. 5: 20, " Now then we are ambassadors for God, &c. ;" the Sermon was eloquent; a copy has been requested for the press .- A Baptist Church has been constituted at Rock's Village in Haverhill, the 2nd in that own-six miles below Haverhill Bridge. Sermon by Rev. G. Keely. A meeting-house for the use of this church and the society connected with it, was opened for public worship, 22d ult. Sermons, by Rev. Mr. Keely and Rev. Mr. Davis of South-Reading .- A distinguished and learned Turk, who was formerly an Ambassador, is now employed in translating the New-Testament from the Arabic into the Turkish language, and for this purpose has retired from public life. - The French Bible Society has commenced a monthly publication, similar to the "Monthly Extracts," published by the British and American Bible Societies. The first No. contains an interesting account of the mission of M. Monod who was deputed to attend the last annual meeting of the British and Foreign Bible Society, and furnishes gratifying evidence of the advance of the Bible cause among the Protestants in France.- It is stated in the American Baptist Magazine, that in Woolwich, Me., 42 persons have been added to the Calvinistic Baptist Church; 40 to the Free-will Baptists

and 50 to the Pedobaptist churches since last spring .- 344 judgements were given by the tribunals of simple police in the city of Paris during the month of August last, against stalls and shops for being kept open on the Sabbath .- The Congregational meeting-house in Great Barrington. caught fire on Monday 13th ult. & was saved from destruction only by great hazard; it is supposed that the fire was communicated from a small wooden box, into which some of the female part of the congregation had emptied the contents of their stove-pans the day previous .-- The Education Society of Pittsburgh, Auxiliary to the Board or Education of the Gen. Assembly, had received the last year, \$1192. The Society appropriates its funds to the support of Beneficiaries under its own immediate patronage.--- Hampden Sydney College, Va., contains 140 students; 14 Seniors, 14 Juniors, 28 Sophomores, 48 Freshmen, and 17 who recite with the college classes, but are not candidates for degrees. Beside these, are 19 students in the Academy. This Institution is growing in reputation, and receives a degree of patron age which inspires hope, that it will send forth many streams henceforward to make glad the city of God .- An article in the Christian Herald gives the following abstract of the Sabbath Schools

in Great Britain :--Schools No. of Teachers. Learners. 4.918 53,398 Co.'s in Eng. 2,567 32,766 Wales, 10,580 93,017 977 1558 Scotland 2,121 Ireland, 10,370 156,255 60,755 656,549

The Seventh Ward Bible Association of New York, has distributed 750 Bibles among the destitute within the sphere of its labors, the four last years. With the Bible they also distribute Tracts and attend to the state of the children in the fa-

miles they visit, bringing them to Sabbath Schools, or devising other means for their seligious instruction. Addresses were made at the Anniversary Dec. 25, by Rev. Messrs, Truair and Chase, Rev. Drs. Feltus and M'Auley .- The New-York Sabbath Schools, since they were interrupted by the epidemic of last summer, have not recovered their former flourishing state, but according to the statement of the General Association of Teachers are still languishing .- Rev. Mr. Frey is prosecuting is Agency for the American Meliorating Society with distinguished success; he is at present in Washington or vicinity .- Rev. James G. Ovilvie was installed pastor of the 14th Presbyterian Church N. Y. 13th ult. The church was gathered by Mr. O.'s exertions during the last summer. and the chapel for worship, has been built since September 12. - An Unitarian newspaper, called "The Liberal Christian," has just been commenced at Brooklyn, Con,-Rev. Jeremiah Chamberlain of Pennsylvania has been called to the Presidency of Centre College, Kentucky, recently established. From his "known orthodoxy, piety, erudition and talents," the hope is expressed that the institution will rise to eminent usefulness,-In Hopkinsville, Ken. there has been a hopeful work of grace among the scholars of a Sabbath School. \_\_\_\_ In the Report of the state of religion within the bounds of the Synod of Kentucky, the last year, it is stated that much evil is felt from the influence of corrupt teachers-that "truth and piety meet with more opposition from Universalists and self-styled Unitarians, than from avowed Deists and Atheists." In the Presbyteries of Transvlyania, West Lexington, Mecklenburg and Ebenezer there are favorable appearances-henevolent institutions are multiplied and supported with increasing liberality; some churches, though but few, have been favored with seasons of refreshing. - A Female Bible Society of about 50 members has been lately formed at Lexington, Ken.----In Newburyport a Society has been formed for the support of a permanent teacher on the Isle of Shoals near Portsmouth .- The 8th annual meeting of the Orange County Bible Society, Vermont, was held at Chelsea, December 26. The meeting was opened by a sermon from Rev. Mr. Sloan, of Topsham. From the Report it appears that the funds have been increased during the last year by the addition of several new members. The whole receipts amounted to \$127, 49 of which \$126, 79 have been forwarded to the Vermont Bible Society. The whole receipts of the

We would suggest to our brother Editors the expediency of giving credit for Summary, as well as other articles which we copy from each other's papers.

Ordination .- Mr. MELISH I. MOTTE, was on the 17th inst. admitted to the Holy Order of Deacons in the Protestant Episcopal Church. The services were preformed at St. Philip's Church, Charleston, S. C. by the Rt. Rev. Bishop Bowen, assisted by the Rev. Dr. Gadsden, who delivered the discourse; the Rev. Mr. Hanckel presented the candidate: and the Rev. Mr. Gibbes, read prayers. S. Intel.

The Rev. William L. Johnson, of New-York. has accepted the Rectorship of the Episcopal church, St. Michael's, at Trenton, N. J. The Rev. Harman B. Stryker has been ordained

and installed pastor of the church at Fairfield. ib. Ordained-At Highgate, Vt. on Wednesday, 22d ult. by the Northwestern Association, Rev. Solo-MON WILLIAMS, Jr. as an evangelist. Monitor. Installation .- Rev. FRENEZER GAY, late Pastor of the Church and Society in Stoughton, was on Wednesday, last week, installed over the Trinitarian Society lately formed in the South Parish

# MACEDONIAN CRY.

A minister in the vicinity of Little Falls, in the interior of New-York, states that he is situated in the centre of a population of 12,000, who are nearly destitute of a preached gospel-being himself the only labourer. The people are able and willing to support 7 or 8 ministers, if they could be procured. Danube, a wealthy town, and willing to support two ministers, has been destitute for twenty years of a regular supply, and still continues so. German Flats, sufficient to support three societies, have no supply except an occasional sermon in the German language. Almost the whole county of Herkimer, of 40,000, has been little better than a dreary waste for twenty years.— In all these places, instead of that hostility which once existed against Missionacies, there is now an anxious desire to hear the Gospel, & a decided preference manifested towards them .- [Charleston In:

Augusta, Geo. Missionary Society .- The annual neeting was held on the 28th Dec. The Rev. W. Moderwell was re-elected President, and Mr. B. The Directors in their B. Hopkins, Secretary. The Directors in their annual report, state, that after several fruitless efforts to procure a Missionary, the Rev. Mr. Safford, consented to take an appointment of four months, during the past year, and agreed to spend six months in the service of the Society, on his re-turn from the North this fall—"His preaching," says the report, " was gratefully received, and generally well attended at the different stations ssigned as the field of his labors. These were Hamburgh, Harrisburgh, the lower suburbs of the city, Spirit Creek, the Arsenal, and the neighborhood of the Quaker Springs. His labors, however, were not confined merely to the public services of the Sabbath. Much of his time during the week was very usefully occupied in serious con-versation with the tenants of the Prison, Hospital, and Arsenal; imitating the example of his Divine Master in visiting the hovels of poverty and sickness administering consolation and counsel; interesting the feelings of the benevolent in behalf of suffering poverty; distributing the Scriptures and religious. Tracts among the ignorant and destitute; and, in fine, feeding the sheep and lambs of Christ's flock; reclaiming the wanderer; and reproving and rebuking the ungodly and profane."

New Connecticut, in Ohio, contains a population of 60.000, in which 70 churches are organized but they exceed by 51 the number of ministers. ib

The anniversary sermon of the Auriliary Edu cation Society of the Young Men of Boston, will be delivered at the Old South Church, on Wednesday evening next, at half past 6 o'clock, by Rev. JUSTIN EDWARDS,—after which a collection will be taken in aid of its fouds,—Select music will be performed by the singing choir, occompanied by the organ.

The editor of the Vermont Journal has received an order to furnish a number of his papers to be read in the school at Windsor. Might not religious publications be used with advantage for the same

Warning to Sabbath Breakers !- We learn that the following distressing event took place at Val-ley Falls, one mile above Pawtucket, on Sunday, the 26th ult. A person in discharging his gor (loaded with a ball) at a mark, shot a boy named Chase, through the body, who survived the fatal wound but about fifteen minutes.—Providence p.

The Superintendant of donations to the Foreign Mission School at Cornwall, Con. acknowledges the receipt of \$157,56 besides several articles of clothing and provisions from the 1st of October to the first of January. Speciator.

The Treasurer of the American Bible Society acknowledges the receipt of \$2,034, 47, during the month of December last.

### POLITICAL SUMMARY. FOREIGN. A Paris article of December 7th, states, that Mr.

Canning has submitted a note to the Charge d'Affairs at London, notifying him that from all the intelligence, which has reached the British government, there is nothing to authorize the idea of an invasion of the Peninsula, and that his Britannic Majesty will never regard with indifference, any attempt tending to affect the independence of Portugal; but always be ready to extend to Portugal the protection she is entitled to expect from so ancient an ally.—A Paris paper of Dec. 6, states, that the 1st of the same month was fixed for the dissolution of the Sovereign Congress; and that a Congress of Ministers will spend some time in Verona, in making up the articles cut out by their masters, and then repair to Vienna, to try them on and finish them. This article contradicts former reports that the Congress at Verona had rien in November. The London Courier of the 8th December gives the heads of a manifesto, which Louis 18th sent to Madrid, by a special envoy, demanding the restoration of the King to his personal freedom, and to his sovereign rights; likewise such a change in the Constitution, as shall give to the nobles a great share of the power they possessed under the old regime, &c. ession of certain strong places on the frontier of France, as a guarantee for the performance of any undertaking, into which the Spanish government might enter .-- A Paris paper of December 7th, affirms that letters from Lisbon say the Queen of Portugal [sister of the King of Spain] has refused to swear obedience to the Constitution. She has in consequence been threatened with expulsion from the kingdom, and has answered that she will consent to it, provided the dower, which she brought to the King in 1790 be restored to her. The Moniteur contains an ordinance of the 26th of November relative to the levy of 40,000 men on the class of 1822. An extract of a letter, published in the Paris Monitcur, represents the Spanish Constitutional troops as having been successful in some late skirmishes. The soldiers of the army of Faith have fallen back on the frontiers of France. Those of the Baron de Eroles have been pursued by the troops of Gen. Mina, and a part of them have laid down their arms. - The London Courier of the 9th Dec. in some remarks respectng the Congress of Verona, says, we doubt no that our ministers have made every effort, and (to use a homely phrase) have left no stone unturned to induce all the powers of Europe to remain at peace, of which every nation and every people stand so much in need, after exertions so long in their duration, & so tremendous and exhausting in their nature .- Accounts from Brazil, state tha St. Salvador is in great confusion and disorder; the foreign merchants' houses are attacked and robbed every day, by the royal Portuguese troops, under the command of Gen. Madeira. The most of the foreign merchants have retired for safety to Pernambuco; the remainder have embarked with their funds and property. The Brazillian troops are about attacking St. Salvador. The famine is so great in the city that they are compelled to eat their horses and dogs. It was presumed that in the latter end of December the fate of that city would be decided. Six hundred men were to leave Pernambuco, on the 20th of Dec. by land, to reinforce the French Brazilian General, Labature, who commands the besieging troops, a division of 3,000 men of Gen. Madeira's army, on the 7th Dec. attacked Caxoeira, they were en tirely routed with the loss of 700 men .vessel is about to be established to ply between Portsmouth in England, and Bilboa in Spain, by means of which excepting in the winter season, regular weekly communication may be kept up etween Madrid and London, and the traveller pass from one country to the other, in the short space of four days. The distance, by sea, is stated to be no greater than between London and Edinburg, and with very little departure from the direct line, the packet may touch at Guernsey & Brest .- A tree at Flaxbarton, near Bristol, Eng. bore this year 60,000 apples, which produced nearly four hogsheads of cider .--- A Paris paper of Dec. 5th, gives a letter from Algiers, of the 7th Oct. stating that a serious difference had arisen with the United States. The American Consul, while taking a ride on horseback, near the city, met the Aga, or chief minister. The custom. in such cases, is to alight for the minister to pass which the Consul, being ignorant of, rode on, but was immediately attacked, and very ill-treated. He demanded satisfaction, which the Dey refused, and the Consul embarked the next day for Mahon .- The severest gale, which has been experienced for a number of years at Liverpool, occur red there on the 6th Dec. Persons, who have resided in the West-Indies, declare it to have been as severe as any experienced there. The wind was fresh from north-west. A number of persons were killed. The most of the streets, the morning after the gale, were strewed with fragments of chimney caps, slates, bricks, &c .- At Valparai o, in Chili, a subscription is raising, for the purpose of building a Pantheon, or burying place for Protestants, and a considerable sum has already been collected. Schools on the Lancasterian sys tem are now established at the foot of the Andes mountains .- A fleet of upwards of 70 sail got out of Liverpool on the 12th Dec. and made fair offing. Many of them were bound to the U.States.

Latest from France.—Py ships lately arrived at Savannah and Charleston, S. C., letters and papers have been received from Havre as late as the 15th December. By these, we learn, that affairs between France and Spain have assumed a more pacific aspect; and that the French government had ordered the march of the troops, destined for the invasion of Spain to be suspended for the present. The Constitutionalists in Spain, are said to he still successful, and Mina was on the confines of Spain, organizing an army of foreigners to oppose the Royalists.—The Greeks continue to be sucoessful, and Chourschid Pacha had a fresh defeat on the 22d, 23d, and 24th of Oct .- had lost 7000 men, and retreated to Larissa.

DOMESTIC.

Hugh Nelson, of Virginia, has been appointed by the President of the United States, to be Envoy Extraordinary, and Minister Plenipotentiary from the United States to Spain, in the place of John Forsyth, who is about to return he The Pittsburgh Gazette, announces seven steam hoats to start from that city, early in the spring. Six of them are owned by citizens of Pittsburgh, and intended as regular traders. They are destined to trade to Nashville and St. Louis. Goods from Philadelphia can be landed by this route, Louisville, for the same price they cost out of the wagons, at Wheeling.—A serious accident lately occurred in Baltimore, to Mr. Henry Price, druggist, in Baltimore-Street. While putting up some cases of fulminating powder, an explosion took place, which shattered his hand in so shocking a manner as to render amputation necessary. In his face and body he was likewise much injured.—The navigation of the Delaware is no longer obstructed by ice, and on the 29th ult. one brig had arrived, and another went down the same says the vaults of the Danville Branch Bank, were oken open on Thursday night last, and a considerable sum, in notes of Kentucky, and Bank of the Commonwealth, stolen therefrom. After tobbing the Bank, the villains set fire to the building, which was however extinguished before any great damage casued. Some papers were destroyed,

and the bocks of the Bank were injured by the flames. A reward of 500 dollars is offered for the apprehension of the culprits.—An eagle was killed in Franklin, on the 8th ult. by Mr. Seth L. Hartshorn, which measured from wing to wing, seven and a half feet; from the bill to the end of the tail, three feet; round the body, two feet two inches; round the leg, seven inches and three quarters; length of one of its claws, four and an hatf inches. It weighed eleven pounds and three quarters.—The citizens of New-York were latey alarmed by the cry of fire, which originated in the sugar house on the Bowery hill, owned by Mr. Henry Willet. The building was totally destroyed, together with stock, amounting to upwards of 6000 dollars. It is said that the Pennsylvania Legislature will give 1500 or 2000 dollars to the new nstitution for the support of the deaf and dumb in Philadelphia. Yarrow, a Moor, died at Georgetown, Columbia, on the 26th ult. aged one hundred and thirty-fire years. The flour mills of the Hon. Stephen Van Rensellaer, at Albany, were consumed by fire on the night of the 23d all. Loss, \$20,000 .- There are employed in the whale fishery, from the several ports in the United States, 139 vessels, 83 of which are owned in Nantucket. These vessels average 300 tons each and give employment to 3192 seamen. The total number of gallons of Sperm Oil imported in-to New Bedford and Nantucket, during the years 1820, 21, and 22, was 3,509,089.ing house of Mr. Calvin Briggs, of Putney, was burnt on the 22d ult. with its contents, ing 400 dollars worth of leather, some money, provisions, &c.—Mr. Wm. Mooney, of Holdersness, N. H. has a son, 6 years and three months old, who weighs 86 pounds, is four feet ten inches in height, & well proportioned.—A steer, raised by a Mr. Thompson, in Stratham, N. H. was late-ly slaughtered, weighing 1117 les. He was two years, ten months and thirteen days old .- The mail stage from Philadelphia, between York and Wrightsville, was lately fired at in the night, but no person was injured. Nine men have been arrested in Canada, for passing counterfeit dollars. Their mint has been discovered. The counterfeits were good imitations .- Eleven hogs, raised in Byron, N. Y. were lately killed, and furnish ed 11 barrels of mess pork, 7 1-2 prime do., 731 lbs. hams, and 600 lbs. lard.—On Friday week, says an Albany paper, a stage from New-York to Albany, having in it six passengers, in attempting to pass another stage on the descent of a long hill, was upset, and a gentleman from Vermont, had his collar bone broken, and the other passengers were more or less injured .- Mr. Jefferson's broken arm is said to be safely released from its bandaging, although yet much swelled, and incapable of use. His health and vigor, in all other respects, are said to be truly extraordinary at his advanced age. On the 26th Dec. last, was drowned, says a Worcester paper, in Long Pond, near the floating bridge, which connects this town and Shrewsbury, while in the act of skating, Charles Knowlton, son of Dr. Seth Knowlton, of the latter place. - Another young man, in company with the deceased, was providentially rescued from death, by the timely assistance of a number of geutlemen, who generously volunteered their aid, at imminent hazard, to preserve the life of the unfortunate sufferer, at the moment his strength was nearly exhausted.

CONGRESS OF THE UNITED STATES. Senate-Mr. Eaton submitted a resolution, callng for information relative to loans of money from

he Treasury .- The Post-Office Committee has been instructed to report on the expediency of ransmitting the principal Fastern Mail in Steam-Boats .- Mr. Lloyd, of Mass. has obtained leave to bring in a bill for the erection of a monument, in the burial ground at Washington, over the tomb of Elbridge Gerry, late Vice-President of the U. S. Nothing of much general interest has been decided on in the House since our last.

MASSACHUSETTS LEGISLATURE. The bill respecting public worship and religious freedom had not been decided on in the Senate, when our paper went to press .- A bill has passed some stages to regulate the inspection of sunpowof the city of Boston has passed the Senate .- The bill on the subject of imprisonment for debt has been rejected in the House .- A bill to incorporate the Hampshire and Hamden Canal Company has pasa duty on sales at auction has passed the Senate to be engrossed, and a motion to reconsider the vote rejected .- A bill has been completed for regulating the Boston House of Industry .- A Committee has reported that the Legislature may have a recess after the 8th, this day.

## DEATHS.

In Boston, Sarah Rush Hubbard, daughter of Mr. Benjamin B. Hubbard, aged 5 months; Mrs. Eliza, wife of Mr. Daniel Henchman, 21 years; Adeline Blipn, 17 mo. : Hannah M'Claron, Mr. William Foster, 26, formerly of Milford, N. H. : Mr. Thomas Roaf, sen. of Newburyport, 57; John G. Dalstad, 27, a native of Gottenburg; Miss. Nancy Brown ; Mrs. Mary Ann Archbald, wife of Mr. George A. 26; Mr. James L. Binney, 35; Mrs. Charlotte, wife of Mr. Joseph Dole, 51; Mrs. Nancy, wife of Mr. Samuel Kimball, 23; Mrs. Margaret, wife of Mr. Thaddeus Dean, 28; Mr. John Watson.

In Chelsea, Mr. Jeffery B. Williams, 74 .- In Brighton, Mr. Charles Shed, 27, formerly of Portland.—In Quincy, Mrs. Louisa, wife of Mr. James Arnold, 30.—In Lexington, Mr. Reuben Lock, a patriot of the revolution, 78.—In Salem, Mrs. Margaret, widow of the late Capt. Clifford C. Byrne, 83 .- In Rowley, Mr. Rufus Wheeler, a soldier of the revolution, 85; Mr. Mark Thurle, 80 .- In Barnardston, Rev. Job Wright, 85; Dea. Jesse Field, 74.—In Norwich, Rev. John Tyler, 86, Rector of Christ's Church.—In Beverly, Mrs. Lovett, widow of the late Mr. Balch L. 73; Mary.Gray, 64.—In Newburyport, Mr. Jeremiah Noyes, 28; widow Sarah Cotton, 77 .- In Templeton, Mr. Aboliah Sawyer, 81 .- In Princeton, Mr. Abner Brigham, 58 .- In Portland, Mrs. Flizabeth M. A. Chadwick, 20.—In Franklin, Mr. Jona. Metcalf, jr. 22. In Minet, Me. Dea. Mosea Bradbury, 67.—In Pomfret, Conn. Dea. Calch Hayward, 91, formerly of Roxbury, Mass.—At Norwich, Upper Canada, killed by the fall of a tree, on the 2d Jan. Mr. Sereno Wales, of Manchester, Ontario Co. N. Y. and late of Westhampton, Mass. - In Amherst, N. H. Hon. Robert Means, 80 .- In Bristol, R. I. Mrs, Elizabeth Manchester, 72 .- In Concord, N. H. Mr. John Blanchard, 86 .- In Hallowell, Harriet H. Wing, daughter of Maj. Moses Wing, Jr. 8.—In Norrigdewock, Mrs. Betsey Searle, consort of Sa-muel Searle, Esq. and daughter of Maj. Obadiah Witherell, 34.—In Eastport, Rev. Hosea Wheel-

er, 31, formerly of Newpuryport.

Killed, by lightning, on board the Two Brothers,
Jan. 17, Wm. Clark, of Salem, carpenter of the

ship. He was a rative of England.

Lost overboard from schr. John Allyn, Nov. 20th, on her passage from Charleston, S. C. to Flymouth, N. C. George Broundey, seaman, 25, belonging to the State of Connecticut.

In Charlestown, on the 31st ult, Miss ELIZA WILEY, aged 20, youngest daughter of Mr. William and Mrs. Hannah Wiley.—Seldom are parents called to drink so deeply the bitter cap of affiction, as has been the lot of these aged and grief-worn mourners. Having been called to conmit to the dust their eldest son and five daughters mit to the dust their eidest son and five daughters of age and of promise, their sorrows have claimed the sympathy of surrounding friends, and it is believed they have, in each bereavement, been supported by those Christian principles which never fail to impart their consoling influence in the hour of distress, & discover their divine origin. The death of Miss W. is calculated to make a serious impression on the minds of youth, and parties the circle of friends who knew her worth, a will long cherish a fond remembrance of tues.—Communication

#### POET'S CORNER.

Verses by Bernard Barton, on the death of Shelly the Infidel Poet.

With those who think they view in thee The champion of their creed, If their's in truth, a creed may be, Who from belief are freed .-Who view with scorn all modes of faith, Though seal'd by many a martyr's death, With such I fain would plead; And, in that love which knows no bound, Once more a brief alarm would sound. If Christians err, yourselves admit Such error harms them not :-

If you are wrong, and Holy Writ No juggling, priestly plot, But truth's own Oracle reveal'd ;-Then is your condemnation seal'd, And hopeless is your lot! You doubt the Gospel ;-keep in view, What can be doubted-may be true! But O! to You, -who halt between

The Christian's-sceptic part: Who now to Revelation lean, And now to sophist's art; As one who many doubts has known,— Aware what conflicts like your own Awaken in the heart !-This simple watchword let me give, Believe !- Obey !- and ye shall live !

From the Religious Intelligencer. On reading an account of the descendants of the ancient Vaudois, or Waldenses.

Hail, remnant of an ancient race! Who when the world lay hid in night, Pour'd forth in pure, tho' broken rays An urn of consecrated light.

Where Piedmont's peasant builds his house, Where fair Lucerna's vintage glows, Or where La Tour, its hallow'd dome Rears 'neath an arch of Alpine snows-Or where, beside the cottage door 'Mid flow'ry turf the infant plays, Methinks I hear sweet voices pour

The anthem to Jehovah's praise. Heaven shield thee from the ruthless sword That o'er thy scanty harvest hangs, And check that stern, infuriate horde, Who sharpen persecution's fangs.

Thy God, who bade in times of old, The burning bush, the flame defy, Preserve thee in his peaceful fold, Though lions rove in anger nigh: Protect thee by that mighty power, Which Zion's sons in exile trace, And round thy churches gast his tower, Blest remnant of an ancient race!

### MISCELLANY.

For the Boston Recorder.

PAAIN STATEMENT OF FACTS, AS TO THE FUNDS OF THE NEW-ENGLAND TRACT SOCIETY. The sixty Original Donors to this Society gave, in 1814, From the formation of the Society to the

commencement of Rev. Louis Dwight's Agency, Oct. 1819, the donations to the Society were not far from From Oct. 1819, to May 1, 1821, From May 1821, to October 1822, donations

were about \$150, besides \$820, constituting forty-one life-members, The donations since Oct. 1822, have been about The whole amount of funds committed to

the New-England Tract Society in eight years and a half, is therefore about rom this sum large deductions must be made. Most of the liberal original donations (the average of which is \$62 to each donor) were made

with the expectation of receiving three quarters of the amount in Tracts at cost; and Tracts have been delivered, to the amount of near two thirds of their donations. Of donations since made, Tracts have been re-

turned to the Donors, to the amount of near onefifth, though we are happy to say, that most of later Donors have generously suffered their sub-scriptions to be added, entire, to the permanent

Granting then, that the receipts for Tracts sold. are equal to the whole expense of the establishment-which, considering the number of Agents employed in the various Depositories, their distauce from the General Agents, and the uncertainty of all human affairs, is hardly probablethe real operative funds of this Society are not far from \$6,500.

And what has the Society accomplished with this

It has published with \$6,500, THREE MILLIONS or Tracts, containing 40,000,000 pages, which at the rate of ten pages for a cent, amount to \$40,-000. And with the same means, it may continue to publish and circulate about an equal amount, once in eight years and a half, from age

In view of these facts, Mr. Editor, I am willing to submit it to your readers to decide on the justness of the following suggestions.

1. The charities of the benevolent are employed in no way, in which equal funds accomplish

\$6,500 circulates, in eight years and a half, 3 millions of Tracts-one of which has been the evident means of the conversion of four in one family, and of three profane men in another family another of which Tracts has been instrumental in the conversion of eight; another of twelve; another of thirteen; and many of these, persons who were out of the way of all other means of grace. But I shall not attempt here to delineate the blessed effects of this Society, in promoting the interests of morality and religion, and in saving immortal sonls. They are too well known to make it necessary, and too numerous to render it possible now to mention them.

No one, to use the language of the seventh Report, "can contemplate the case and effect with which this Society may speak at the same time to millions; the great amount of good which may be done by small means; the ease and effect with which it may assist all other benevolent societies its permanency, its adaptedness, with presen means, for perpetual operation; and above all the approbation of God which it has received-without expecting, when he stands on Mount Zion, to see the multitude which no man campumber, vastly augmented through its instrumentality," and feeling that it is a most powerful engine in promoting the cause of Christ.

Nor it it any disparagement to Missionary, and Bible, and Education Societies, that so much good is effected by Tracts. Every Tract which is the means of turning a sinner unto God, but adds another hearty friend to all these Institutions.

2. This Society has a claim on the Christian

public for far more liberal aid. The donations to the London Tract Society for the year ending May 1821, were more than \$10,000, more than this Society has received since its formation. And why is there not as much nee of Tracts in the United States, as in Great Britain

Take another fact. The donations to benevo lent societies in our country the last year, were between two and three hundred thousand dollars, of which this Society received less than one thousand. The donations the last year, to the Ameriof which this Society received less than one thousand. The donations the last year, to the American Board for Foreign Missions were \$59,000; to
the American Bible Society \$38,000; to the
American Education Society \$17,000; to the
New England Tract Society, in one year and fire
months, only \$970! And yet there are constant
and argent calls for Tracts, which the Society canand argent calls for Tracts, which the Society canset answer. Nearly twenty of its Tracts are out

of print; and it is involved in a debt of many hundred dollars. Besides this, it has now, ready for publication, a number of new Tracts, which it

would gladly put to press, if it had the means.
I leave it, Sir, to your readers to determine, whether the facts above stated do not support my second

3. My next remark is, that it is desirable that the donations to this Society should be uncondi-

It is desirable for two important reasons, which it is hoped will be duly weighed. The first is that the wants of the Society require it, except in special cases. If, for example, a minister is made a life member by a donation of \$20, and receives \$15 in Tracts at cost, he is indeed doing great good; but he puts only \$5, into the funds of the Society.

Three hundred life members, thus constituted, would give the Society only \$1500, with which t supply the ten millions of our own country and the millions in other parts of America. This \$1500 would put Tracts to the amount of only \$750 in the General Depository, and of only \$8, in each of the 92 Depositories now established. Whereas, instead of Tracts to the amount of \$8, there should be in each Depository, Tracts to the amount of at least \$100-and the number of Depositories should be greatly increased, and the General Depository be large enough to supply them all. Granting that \$30,000 is the sum now needed by this Society, a sum less by one fourth, than the annual receipts of the London Society, it would take 6,000 life members, each really contributing only 55, to give that sum to the funds; & it would require Report of 60 pages octavo, to publish their names.

The other reason why donations should be unconditional, is, that Tracts circulated through the medium of an Auxiliary Society, are more useful than when gratuitously distributed. Not that a minister may not with great advantage in his pastoral visits, distribute Tracts adapted to the pecu liar circumstances of his parishoners-or a school teacher, to his pupils, as a reward of merit—or a benevolent individual, on a thousand other occa-sions. But if a minister is made a life member, it is better that ninety individuals in his parish, should become members of an Auxiliary Society, each paying twenty-five cents, and receiving 166 pages of Tracts, than that the minister should distribute \$15 worth gratuitously. The member ralues those Tracts for which he has paid by his subscription, more highly than if they cost him no thing; reads them more attentively; and preserves them more carefully. And instead of the pain of reflecting, that he is supplied by the bounty of others, he has the pleasure of having himself contributed his mite to a benevolent object; and this pleasure he may find so great, that he will never afterward fail of casting his mites into the treasury of the Lord. The difference between making a donation of \$20, and receiving \$15 of it, in Tracts-and making a donation of \$20, unconditionally, and forming an Auxiliary Society which shall give a few dollars each year to the parent Society, to be a permanent fund—is immense. Should number of life members be large, the interests of this Society would be greatly promoted by the adoption of the latter method.

It appears then, further, that the formation of an Auxiliary Society in every town or parish, is an object vastly important; and that that gentleman, or that lady, who is instrumental in forming one s promoting essentially the cause of Christ, and deserves the gratitude of every friend of Zion. H.

### FACTS AND ANECDOTES.

Extracted from a Statement recently drawn up by the General Association of Teachers in the Sunday Schools of New-York.

Two boys were apprenticed in a pious family, and both very attentive at the Sunday School the eldest, 14 years of age, has established a complete guardianship over the younger, 12 years old; -not long since he was overheard reproving the other for not praying when they went to bed, and after near half an hour's persuasion got him on his knees; he would not pray aloud; "now," says the eldest, "what do you think of when you pray: let me hear." "About my God," replies the other. "But you ought to think of your sins," said the eldest.

A boy, 9 years old, one day very abruptly remarked to his father, "Kings are very wicked, but there is one King who is good, and he is the of all the earth we shall see him father, for he will judge us loo : for every eye must see him, and we must all appear before the judgment seat of Christ." houghts, the father observed, he must have learnt at the Sunday School.

Two lads, 10 and 12 years of age, were overheard talking, as they passed along the street, about swearing; and referring to a former occasion, when they were reproved at the Sunday School, one asked the other, "have you sworn since?" "No," replied the other. "Nor I neither," rejoined he, "nor will I again."

Two boys who had been absent from the city three or four months, on re-entering the school while the superintendant was addressing the children, were so affected that both burst into tears as they went to their accustomed seats, and when he had closed, they hastened to seize him by the hand, and pour forth the joyful feelings of a grateful heart, as when a child returns after a ong absence to the bosom of parental affection.

In administering reproof to an orphan lad, of 13, the teacher said, "I believe you do not care for me or my advice;" to which the lad replied, with much feeling and energy, "Yes sir, I do care more for you than for any of my friends."

If these instances go to prove the happy and abiding influence of Sunday Schools, the two following will no less exhibit the salutary effects of a well-timed visit and reproof by a teacher. A boy who had a long time absented himself from the Sunday School was almost given up as hopeless. One day, in company with a gang of young depredators in the Coffee-House slip, while in the act of stealing coffee out of a bag by the handful, and handing it to his comrade, who was stationed just by, behind another boy, caught the eye of his teacher: he started, gave the signal, and the other followed with what plunder they had got. The teacher embraced the opportunity, and called on him in the evening, and found him trembling, in expectation of being accused before his parents for his acts of thievery; but seeing he needed no accuser, he made no allusion to the subject, but reasoned with him on the loss he might sustain by his absence from school. The boy ingeniously acknowledged his error, and promised to attend the next Sabbath, which he did, and has continued from that time (which was 6 or 8 months ago) as attentive as any one in the school.

A teacher happened to call at the home of a his widowed mother, just as he was about to join his comrades in some enticing enterprize: as he en-tered, his sister entreated him to stop the boy, who she said had been left by the mother to assist her in some work which could not go on without his aid. After a short but affectionate reproc the teacher left him, somewhat affected, but too stubborn to promise not to go away. On a sub-sequent visit, the teacher was told that the boy had from that time behaved uncommonly well, was industrious, and refused to go out with his

We will here relate some instances of particu-lar influence over the parents, and the confidence reposed by them in the Sunday School teacher.

load of wood a month, yet this, which before seemed so necessary to their support, she could readily forege for the good of the child. This is but one of the many similar instances where parents have freely reliquished present good, to put their children in the way of receiving good in their children in the way of receiving good in-struction, and remove them from the influence of

A lad who had been placed at a porter house, and whose wages, a dollar a week, was of no small account to his needy parents, was taken away and restored to the Sunday School, on being reminded by the teacher of the evil that such a situation might be to the boy, by the corruption of

A parent going to sea, and about to leave his only son, with his grandmother, placed him in the guardianship of his teacher, in the event of her

Many are the instances in which parents have sent for the Sunday School teacher, formally to commit their children to his charge, when called to leave the city-saying they could not leave them behind without great uneasiness, unless the teacher would consent to exercise a care over

From the Guardian. DIALOGUE BETWEEN LUCY AND SUSAN. Lucy. Well, Susan, will you go to the Sunday

Susan. No, Lucy, I shall go to the Sunday

School no more.

Lucy. Not go any more! But why, my dear friend? I think you told me last Sabbath you told me last Sabbath you were sorry you had not attended oftener, and that in future you would be a regular scholar; you also told me you felt the importance of securing the salvation of your soul.
Susan. So I did, at that time. When our teach-

er talked to us so affectionately about our precious souls, and told us how awful would be our condi tion, if we do not repent and come to Christ; when she told us of his love in dying upon the cross for poor miserable sinners; when she told us how wicked it was not to love him with all our hearts; I felt that I was a sinner, though I could not believe it when you told me so before. I thought then I would begin to be good, and would never go to any more parties, nor dance any more. I thought I did not care what I lost, if I could have my soul saved. You know I wept, and Miss L. took me kindly by the hand and said, Dear little girl! will you not come to Jesus and be his child?" She then raised her eyes to heaven and said, " Blessed Saviour! take this lamb into thine arms of love. O keep her from the temptations of this evil world, and when she dies receive her to thy glory." O Lucy, I thought my heart would break. I thought I would give the whole world, if my Saviour would love me. I cried all the way home. When I came into the house, I'apa asked what was the matter. I told him I was afraid I should not go to heaven, because I had been so wicked. He asked what made me think was wicked? I told him my teacher said every body possessed wicked hearts, and must repent, God would punish them. Nonsense! said he, all nonsense; and added, "you shall go to the Sabbath School no more, Susan." He says he is not going to send me there to become melancholy, and made a fool of; and that there is no danger but what so good a girl as I am will go to heaven.— The next day I went to A. to see the "Review," where the many fine people I saw, and the shows, put all those things I heard at the Sunday School. out of my head, and I have thought little of them since; for as the vacation commenced soon after, my time has been devoted to giving and receiving

Lucy. O Susan, will you then think no more of your soul, which must live forever? Will you, for few fleeting pleasures, lose what is worth more than millions of worlds.

Susan. I do not intend to lose my soul. I am fully determined to become religious when I am older. At present I cannot think of giving up my pleasures, and becoming gloomy & unhappy. Lucy. O, dear girl, don't say so. Don't think religion will make you unhappy. I have seen a great many pious people, who visit my Mamma, and I am sure they are the happiest people in the world; they have often said they never knew what true happiness was till they began to serve God. As to my mother, there never was a happier w She is never ill natured; she is so kind, so mild and so pleasant, that every body loves her; since she knew the love of God, she says she has en-joyed a heaven upon earth. I have tried the pleasures you love so well, and am certain they never made me quite happy; and now tell me ho-

nestly, Susan, are you as happy as you wish to be? Susan. Why no, I cannot say that I am; for, sometimes in the midst of my sports the thought of death occurs to my mind, and damps my joys; and when I retire to rest, after a day spent in jolity, I sometimes cannot go to sleep, because I am afraid I shall die before morning.

Lucy. Do you pray when you go to bed, Susan Susan. Sometimes when I don't forget it I say the Lord's Prayer, which I learnt at the Sabbath

Lucy. Is it not very wicked to retire to rest without kneeling before God to thank him for the mercies of another day-to ask the forgiveness of our sins, and his care over us in the silent hours of the night. O my dearest Susan, do pray every night and morning. Do take care of your soul.
O if you could have gone with me to the dying bed of dear Caroline, you would never think of putting off the great work. Could you have heard what she said to me.

Susan. Do tell me what she said. Lucy. I cannot tell you now, Susan; but when I see you again you shall hear the whole.

THE SERPENT-FROM DR. CROSS.

The serpent alone is an anomaly in the midst animals, and forms an interruption in the gradation-a break in the continuousness of their system. That an animal of such passions and powers should be necessitated to trail its length in close prostration over the earth's roughness, is quite unaccountable upon natural principles, but tallies well with the door recorded in sacred writ. "Thou art cursed above all cattle, and above ev-Thou art cursed above all cause, and thou ery beast of the field; upon thy belly shalt thou go." The sentence pronounced seems to imply that the animal had originally possessed feet, which either were, as a penal forfeiture, stricken off, or allowed to decay through disuse, consequent on the assumption of the lying posture. Whether this animal was chosen, on account of its cruelty, as the most suitable instrument for effecting the diabolical purpose against mankind, or whether the cold cruelty of that animal, now become proverbial, may have partly resulted from the Divine curse; certainly the arch-fiend could not possibly have received a truer representative in the shape of flesh and blood. The lachrymal gland for supplying tears is altogether wanting: and generally the salivary glands, instead of saliva, furnish ve-nom, of which the fangs are the conduits and innoculators. Of benignity there is none—of sympathy there is none—of remorse there is none. Well was that glistening and variegated surface calculated to delude artless, credulous woman, from suspecting those eyes without a tear—and those ears deaf to the shricks of fear, and to the groams of agony—and that heart, through which the blood that circulates is cold—and that mouth, whose sole duty is to grasp, and while grasping to poison—and that throat which opens wide for devouring—and that maw, so insatiable as to glut itself, at every meal, into a long continued lethar-

The Treasurer of the Penitent Females Refuge Society, gratefully acknowledges the receipt of \$100—from an unknown friend, by the hand of the Rev. William Jenks.

E. Pansons.

SIR ISAAC NEWTON

Was indisputably one of the greatest philoso-phers the world ever produced, and as his epitaph states, may be regarded as the ornament of the human race. Yet he made no arrogant claims of deference, no high pretensions to superiority. All his passions were under the strictest controul, and he even seemed the only person in company, who was a stranger to his own wonderful attainments. In contemplating the intellectual qualities of this pre-eminent philosopher, we scarcely know whe-ther most to admire, the depth of his penetration, the wide and almost boundless range of his inven-tions, or the unwearied diligence of his application. To the last of these qualities he considered himself to have been chiefly indebted for his scientific discoveries; for one of his biographers states, that when on a certain occasion he was complimented by one of his friends on his extraordinary genius, he replied, "that if he had done any thing worthy of notice, it was rather to be attributed to patience of thought than to any native superi-ority of mind; for (added he) I accustom myself in my researches to keep the subject constantly before me, & wait till the first dawnings open slow ly by little and little into a full and clear light." He told Dr. Pearce "that he had spent thirty years at intervals in reading over all the authors, or parts of authors, which could furnish him with materials for his Chronology of Ancient Kingdoms, and that he had re-written the work sixteen times with his own hands." "But that (says an excellent writer) which reflects the highest bonor or this great and good man, is, that amidst all his superior talents and attainments he retained and manifested the modesty, the self-diffidence, and the humility of a little child."- [Thorn. Anecd.

### For the Boston Recorder.

The New England Tract Society has just published REV. JAMES BENNET'S SERMON, on the duty of supporting the Gospel Ministry, two Editions of which have been published in the United States. Some thousand copies will be folded in a neat cov-ver, containing a list of Agents of Tract Depositories &c. The price of this Sermon of 20 pages is only two cents. It is eminently practical, establishing the point assumed, with overpowering evidence and in a manner which can hardly fail of carry ing conviction to every reader. Many of them, it is presumed, will be purchased for gratuitous dis-

The subscriber acknowledges the receipt of Twenty Dollars from Females of his congregation to constitute him a member for life of the England Tract Society. For this renewed token of kindness from this highly esteemed class of his hearers, he feels a very deep seese of obligation; and tenders his most grateful acknowledgement. May the invaluable blessings which have been extensively communicated by means of Tracts, be copiously bestowed on the contributors of this do DAVID SUTHERLAND. Bath, N. H. Jan. 18, 1823.

Letter to the Editor of the Recorder.

Inclosed is forty dollars, of the United States Bank ; which please to cast into the Lord's Treasury, the American Education, and the Foreign Missionary Societies. Although it may not be like the poor widow's offering, all my living, yet may it be with all my heart. A FRIEND. Wrentham, Jan. 1, 1823.

The above sum was disposed of as follows-American Education Society,
A. Board of C. for Foreign Missions,

OBITUARY.

Died at Natick, Miss SYLVIA MARSHALL, sged 21. The disease that destroyed her life was consumption. In the early part of her sickness, she discovered no particular anxiety about her spiritual concerns. She still indulged the hope that health would return; and put far away the evil day. But for a number of weeks previous to her death, she gave up all hopes of recovery, and made it her great concern to prepare for death. She became deeply sensible of her lost and ruined condition as a sinner before God. She was for some time in great distress. In her distress, she cried unto the Lord, and He heard her voice. Her Saviour came; he did not tarry.

" Just in the Jast distressing bour, "The Lord displays delivering power."

Her Saviour manifested himself to her in such a nanner as entirely to disarm the king of terrors. She said that she felt "Christ to be precious," and that "she had no fears of death;" adding, that "it was not any thing that she had done. After her Saviour had thus manifested himself to her; she wished to confess him before men. She wished to own that Saviour who had owned her. When the time had nearly arrived for this transaction to take place, she had a turn of distress and was fearful that she should not live to accomplish it. She expressed an ardent desire to live suffi-ciently long to perform this duty; and then inti-mated that she should be willing to depart. God

saw fit to spare her life until she was able to fulfil this desire of her heart. After she had assented to the Covenant of the Church and had been welcomed to its privileges and ordinances ; she with a countenance beaming with joy, in an audible and distinct voice, said (though she had spoken only in whispers before) "now I am ready to depart."-On being asked if she had any doubts of her interest in Christ, she said " no;" and then added as an explanatory remark " no doubts but what go away." As she drew near the closing scene of life, she had clearer views of the spiritual world. She longed to depart and be with Christ. A few moments before her death, a friend told her that her dissolution was near, she being unable to speak, clasped her hands together upon her breast, cast her eyes around upon her friends, smiled, and died. Her mind was in perfect peace because it was stayed on God. Mark the perfect man, and behold the upright; for the end of that man is [Communicated.

SCOTT'S FAMILY BIBLE .- 9th Edition THIS day published by SAMUEL T. ARM-STRONG, 50, Cornhill, the first volume of Scott's Family Biner, being the third Boston and ninth American edition; price \$3 50 a volume, bound, and \$3 00 in boards, with a liberal discount to Ministers and other Agents. The second volume is in present and pearly 200 cond volume is in press and nearly 200 pages print-ed; the volume will be published about once in three months from this time. The first volume is embellished with a Likeness of the Author. SCOTT'S LIFE .- 2d Edition.

THE second edition of Scorr's LIFE, will be ublished next week. For particulars of this very published next week. For particulars of this very interesting work, see Reviews in Christian Spectator, and London Evangelical Magazine and in the Boston Recorder. Price, bound \$1 50 and \$1 25 in boards, with full allowance to Ministers and other Agents, in town and country. This work also is embellished with a Likeness of the Rev. Dr. Scott.

Subscribers for these works, in distant places are informed that, upon payment being made, they will be shipped, well packed, at the risk and expense of the purchaser, to any sea port in the United States that may be required.

ACADEMY FOR YOUNG LADIES. ACADEMY FOR YOUNG LADIES.

THE second quarter of Mr. WILBUR'S and Miss CHAPMAN'S Academy for Young Ladies will commence on Monday the 3d of February. As it contributes much to the improvement of pupils to have them commence the same studies together, it is hoped those who intend favoring this School with their patronage the next quarter, will have the pupils in at its commencement. Terms and references will be given on application at their school room, Channey-Placo, Feb. 1.

Anecdole .- It is a curious incident, that when Mr. Girard, a bookbinder, as Minister to France, the Court of Versailles sent Mr. Girard, a bookbinder, as Minister to the Congress. When Dr. Franklin was told of it—"Well said he, I'll print the Independence of America and Mr. Girard will bind it."

Memoir of Miss Hannah Sinclair. JUST received, by Lincoln & Femanda, No. 53, Cornhill, Rev. Lergu Richmond's Memoirs of Miss HANNAH SINCLAIR, to which is added, her Letter on the Christian Faith.—50 ch For sale, as above, at one mill a page, Friendly Visit to the House of Mourning; Miss Sinclair's Visit to the House of Mourning; Miss Sinclair's Letter on the Christian Faith; the Young Con-vert's Companion, being a pleasing selection of Hymne, for Confedence Meetings, Feb. 1.

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RELIGIOUS AFFECTIONS. AMES LORING has for sale at his Books No. 2, Cornhill—price 88 cts. bound; The Treatise on Religious Affections—By the lateller Jonathan Edwards, A. M., somewhat should by the removal of the principal tautologed the original; and by an attempt to render the language throughout more perspicuous and energe-tic.—To which is now added, A Corners industry SUBJECTS.

The design of the author is expressed in the fallowing extract from his preface: "What I have now in view is to describe the nature of the ga. cious operations of the Holy Spirit, and to point out the peculiar signs by which they are distinguished from every thing besides, of which the mind of man can possibly be the subject." Feb.1.

MEDICAL BOOKS.

A YER on Liver Complaints -- Armstrong on Typus Fever, new edition; Faithorne on the Liver: Monroe's Anatomy, a fine copy; Aberne. thy's Surgical Works, London copy; Thomas's Practice, new edition, Thomas's Family Physic. an; Hooper's Medical Dictionary; Potts' Surger; Rush's Pringle; Rush on the Mind; Scuddamore on the Gout; Legallois on Life and Death; together with a large assortment of other valuable Works, on liberal terms. Also, most of the Perodical Medical Books of this country. For mety R. P. & C. WILLIAMS, Cornhill-Square, Boston, Jan. 18.

PRIMARY SCHOOL BOOK. JUST published and for sale by James Lorisc, at his Bookstore, No. 2, Cornhill, price 12 cu

single, \$1 13 per dozen,
The First Catechism for Children, containing Common Things necessary to be known at an early age. By REV. DAVID BLAIR, author of the Universal Preceptor, Grammar of Philosophy, &c. With the addition of several useful articles adapted to the capacities of children: A Catechismrelative to the American Revolution; and a Catechism of the History and Customs of Nations. Third Boston Edition. Of As above, Alden's Reader: the fifth Boston Edition. Jan. 35

UST received and for sale by R. P. & C. Will. LIAMS, between 58 and 59, Combill, the CHRISTIAN OBSEVER, New-York Edition, for September, 1822. CONTENTS.

Religious Communications .- Presbyter's Appeal on some prevailing Iniquities—Family Sermons.— No. CLXV. On John v. 44—On the Cause of

Want of Success in the Ministry. Miscellaneous.—Remarks during a Journey thm North America—Character and Writings of the late Ely Bates-" A Time to dance." Review of New Publications .- Dr. Phillimon's Speech in the House of Commons, on moving for

Leave to bring in a Bill to amend the Marriage Ad -The New Marriage Act (Cap. LXXV. Geo.IV.) Literary and Philosophical Intelligence.-Grat Britain-New Works-Welsh Clerical Colleg-Mariners' Savings' Banks-France-Experiments on the Glow-worm; Voyage of Discovery; &c. &c .- Germany-Russia-Journey of Discovery,

&c .- India -- Scrampore College -- New Publications. Religious Intelligence .- African Isstitution: Proceedings at the Annual Meeting, &c.—Letter of Dr. O'Shaughnessy, the titular Bishop of Killales, on the Relief afforded to the distressed Peasanty

in Ireland. View of Public Affairs .- Foreign-France: Remarks on the Trials of the Conspirators of SMEmur and of Rochelle-Spain: Internal Commotions, &c .- Turkey and Greece-The Congress of the European Powers at Vienna. Jan. 25.

THE PRONOUNCING TESTAMENT. INCOLN & EDMANDS, No. 53 Cornhill, Bas-ton, have just published an edition of the New Testamant, in which the proper names, and many other words, are divided into syllables, and accented agreeably to Walker's Dictionary and Key. By Israel Alger, A. M. Instructor of youth in Boston. For sale also by H. Gray & Co. Pottmouth; William Hyde, Portland; Oliver Kendall, Providence; G. J. Loomis, Alhany, &c.— Price, 44 cts. bds .- 50 cts. sheep-62 cts. int.

RECOMMENDATIONS.
From Mr Kelley, Principal of the Mayhen Granmar School, Boston.
Mr Alger,—Sir, I have examined with attention

the "Pronouncing Testament," and freely giret as my opinion, that the dividing into syllables the proper names, & other words difficult to pronoun correctly, & the representing the vowel sounds by significant characters, must greatly facilitate the reading of the Bible, and promote a correct and just pronunciation. The use of this copy of the New Destament in families will establish good habits, as well as guard against bad ones, which the illiterate. the illiterate are to apt to contract in reading the Scriptures. This book may be considered a ref correct and useful school book, and entitled to the pprobation of the public. Yours, &c.

Boston city, Oct. 30, 1822. HALL J. KELLED From Mr. Andrews, Principal of the Public Ir glish Grammar School in Derne st. Boston.
Mr. Alger, Sir, I have perused the "Propost cing Testament," and for the use of Schools I think it superior to it superior to any that has come under my our sideration;—in my opinion it will greatly facilitate the pronunciation of our language, and sare much labour both to the pupi; and instructor; and I have no doubt that it will meet with the liberal patronage of a discount will meet with the

Boston, Oct. 29, 1822. ABRAHAM ANDREWS. From Mr. Foster, a Teacher of youth in Boilen. Mr. Alger, Sir, I have perused with some attention, the "Pronouncing Testament," and an decidedly of the opinion, that it has advantage over every work of the kind. It facilitates the right pronunciation of the Service of the same and the pronunciation of the Scripture, proper names, as will, no doubt, he justly appreciated by a discorning public. It results appreciated by a discorning public, it results appreciated by a discorning public. ing public. It renders an essential errice youth, and needs but an extensive circulation, be universally approved and recommended to the

Beston, Oct. 1822. John Foster, Jr. The Rev.Mr. BENEDICT, of Patucket, R. I. will

to the Publishers thus.

Mesers. Lincoln & Edmands, I have examinated the Alect ed your " Pronouncing Testament." Mr. Alge certainly deserves great credit for his device. certainly deserves great credit for his device, and for his wise and profitable application of Walkers Rules of Orthoepy to this every day Book; and it be carries his plan through the whole of the christian tures, he will do a great service to the christian as well as Mterery public." Boston, Jan. 25, 1823.

BOOK-BINDING.

BOOK-BANDING.

FROM encouragement already received by gentlemen in Boston, & for the convenience of his friends and patrons, the subscriber has been induced to appoint Mr. I. W. Goodrich, No. 7th, induced to appoint Mr. I. W. Goodrich, No. 7th, induced to appoint Mr. I. W. Goodrich, No. 7th, induced to appoint Mr. I. W. Goodrich, No. 7th, induced to favor him with their work, will leave it with to favor him with their work, will leave it with their directions, and it will be promptly altered to faithfulness and punctuality does merit entered to the patrons of a generous public.

ronage of a generous public.

Andoser, Jan. 14, 1823. 6w Jona. LEAVITT.